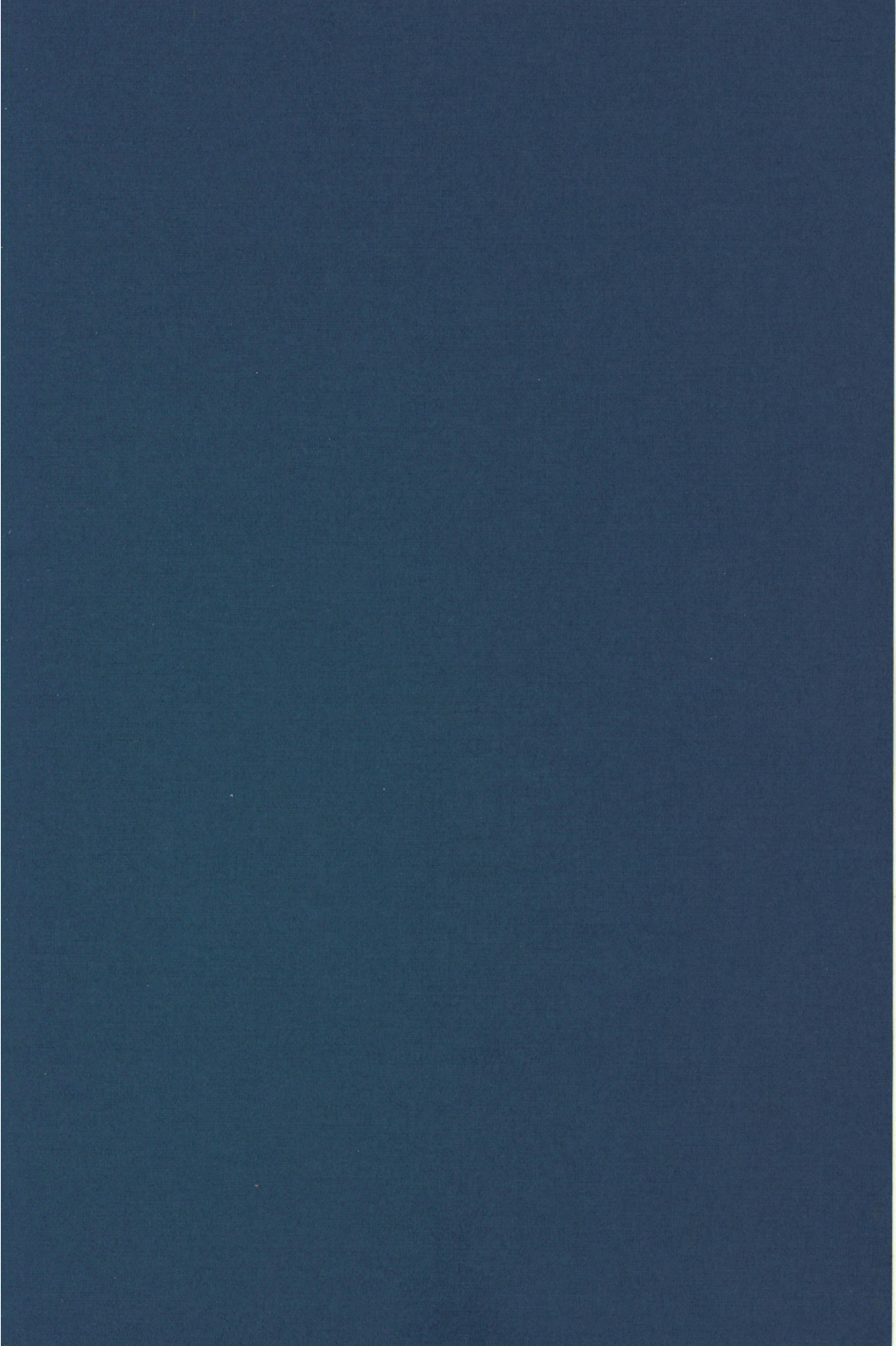


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This edition of  
*On the Potter's Wheel:*  
*The Diaries of*  
*Heber C. Kimball*

is strictly limited to  
five hundred copies,  
of which this is copy number

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ON THE  
POTTER'S  
WHEEL

*The*  
DIARIES  
*of*  
HEBER C.  
KIMBALL



Heber C. Kimball



ON THE  
POTTER'S  
WHEEL

*The*  
DIARIES  
*of*  
HEBER C.  
KIMBALL

Edited by  
Stanley B. Kimball

Signature Books  
in association with  
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Salt Lake City  
1987

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*to the Kimball Family  
Association in appreciation  
for the support and help  
they have given me  
over the years I have done  
research on our  
great-grandsire*



*Table  
of*

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# INTRODUCTION

**A**lthough unlearned and barely literate, Heber Chase Kimball (1801–68) enjoyed a highly developed sense of history and of the importance of the Church of Jesus Christ of Latter-day Saints. To that end he dutifully kept a number of diaries. In some instances they are the best, and occasionally the only, contemporary account of the events they chronicle. While his penmanship, spelling, and grammar were distinctly minimal and idiosyncratic, Kimball possessed an exceptional memory. And he was, in his own right, an important figure in early Mormon history—one of the original twelve apostles, an intimate confidant of both Joseph Smith and Brigham Young, and the first LDS missionary to England. He was, as one New York writer termed him in 1863, five years before his death, the quintessential “Mormon.”<sup>1</sup>

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<sup>1</sup>Fitz Hugh Ludlow, *The Heart of the Continent* . . . (1870; reprt. New York: AMA Press, 1971), p. 342.

The standard secondary sources on Heber C. Kimball are my *Heber C. Kimball: Mormon Patriarch and Pioneer* (Urbana: University of

No other LDS leader since has exceeded Kimball's devotion to Mormonism. "I wish to be in the hands of God," he explained to his wife Vilate, "as the clay in the hands of the potter."<sup>2</sup> For more than thirty-six years, in ten states, and in England, he faithfully served his religion and strove to build both the spiritual and material Kingdom of God. From his conversion to Mormonism in 1832 until his death in 1868 he was in the forefront of the excitement, drama, and turbulence of Latter-day Saint history. He was tenaciously optimistic, even during the most trying of times, and placed considerable importance on dreams, frequently interpreting his own. Without his writings, any understanding of early Mormonism would be incomplete. Although parts of his holographic diaries—that is, those in his own hand—have been published be-

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Illinois Press, 1981; 2nd ed., 1986); Orson F. Whitney's *Life of Heber C. Kimball*, 2nd ed. (Salt Lake City: Stevens & Wallace, 1945; first published in 1888); *Kimball Family Cemetery Reports* (title varies), 1890–1917; the *Kimball Family Newsletter*, 1945–present; biographical sketches in Andrew Jenson, *Latter-day Saint Biographical Encyclopaedia . . .*, 4 Vols. (Salt Lake City: Andrew Jenson History Co., 1901–36); Frank Esshom, *Pioneers and Prominent Men of Utah* (Salt Lake City: Utah Pioneers Book Publishing Co., 1913); Preston Nibley, *Stalwarts of Mormonism* (Salt Lake City: Deseret Book, 1954); Edward W. Tullidge, *Life of Brigham Young . . .* (New York: Tullidge and Crandall, 1876); Lawrence R. Flake, *Mighty Men of Zion* (Salt Lake City: Karl D. Butler, 1974); Matthias F. Cowley, *Prophets and Patriarchs* (Chattanooga, TN: Ben E. Rich, 1902); and Kate B. Carter, ed., *Heber C. Kimball; His Wives and Children* (Salt Lake City: Daughters of Utah Pioneers, 1967). Many articles on Kimball can be found in older LDS publications such as the *Improvement Era*, the *Utah Genealogical and Historical Magazine*, and the *Contributor*. In addition, Davis Bitton read a paper, "Heber C. Kimball's Authoritarian Imagery," at the 1974 Conference on the Language of the Mormons, and James F. O'Connor wrote a 1978 thesis at Brigham Young University, Provo, Utah, on "An Analysis of the Speaking Style of Heber C. Kimball." There is also an amateur readers' theater musical entitled "Heber C!"

<sup>2</sup>Whitney, *Life of Heber C. Kimball*, pp. 298–301.



fore, the originals have never been made available to readers in full—until now.

Heber C. Kimball produced four diaries between 1837 and 1847 in common blank books, measuring 4 by 6.5 inches each. They are currently housed in the archives of the Historical Department, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, where they were deposited by the Kimball family for safe keeping in 1903. But of the 577 total pages in these four books, only 357 pages (or 61 percent) are in Kimball's own hand.<sup>3</sup>

Evidently, he did not enjoy writing and used scribes—such as Peter O. Hansen, an adopted son, and William Clayton, a church clerk—when possible. Those entries in Kimball's hand cover only the years from 1837 to 1845. Hansen is responsible for recording the 1846 trek across Iowa, and Clayton for the 1847 journey to the Rocky Mountain great basin.<sup>4</sup>

The four holographic diaries, arranged chronologically and included *in toto* in the present compilation, are:

1. Diary one: 4 June 1837 to 23 February 1838;
2. Diary two, part one: 20 December 1840 to 11 March 1841;
3. Diary two, part two: 10 June to 19 October 1843;
4. Diary three: 15 May 1844 to 27 May 1845;
5. Diary two, part three: 28 May to 20 November 1845; and
6. Diary four: 21 November to 9 December 1845.

Also among Kimball's papers at LDS church archives is a small record known as the "H. C. Kimball Memoran-

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<sup>3</sup>These figures do not include the 351 pages of information relating to the Nauvoo Temple written by William Clayton in Kimball's fourth diary. See the discussion of this diary that follows.

<sup>4</sup>For the best account of the close relationship between Kimball and Clayton, see James B. Allen, *Trials of Discipleship: The Story of William Clayton, A Mormon* (Urbana: University of Illinois Press, 1987).

dum” book. It contains fourteen holographic memoranda dating from 1852 through 1864. These miscellaneous notes are presented chronologically in appendix A.

Edited (including summarized) versions of almost all of the above diaries have appeared in print, beginning as early as the 1840s. Related to Kimball’s diaries of his two missions to England in 1837 and 1840 is *The Journal of Heber C. Kimball*, a sixty-page pamphlet published in Nauvoo, Illinois, in 1840. Kimball dictated this “journal” from memory to Robert B. Thompson, a Nauvoo printer. As Kimball did not have his original diaries with him at the time, this publication is more of a memoir than a diary in the strict sense of the term. It was the first book to come off the Mormon press in Nauvoo and marked the beginning of what would come to be called “faith promoting literature.” (Thompson was probably interested in the subject since he was related to one of the original English missionaries.) Most of the *Journal* was later reprinted in Salt Lake City in 1882 as *President Heber C. Kimball’s Journal* and was reissued in 1976 by Mormon Heritage Publishers (Salt Lake City, Utah).

An expanded manuscript version of this *Journal* also exists. During the 1850s in Utah, probably in preparation for the “Synopsis of the History of Heber C. Kimball,” printed in 1858 (see discussion below), Kimball dictated an 84-page manuscript (catalogued at LDS church archives as “Heber C. Kimball Autobiography, 1838–48”). At the beginning of this document, Kimball included a copy of the 1840 pamphlet and explained,

I will here insert a copy of a pamphlet published by Robert B. Thompson while I was on my second mission to England: he and I previously went on a high hill in the woods, near the city of Quincy, Illinois, where we sat down when I

gave him a short sketch of my first mission to England, from memory, not having my journal with me, as I had been recently driven from Missouri: I then omitted many dates which I now fill up, and also make many corrections and additions.

While only a part of this document appeared in the published "Synopsis," it formed the basis of Orson F. Whitney's 1888 biography, *Life of Heber C. Kimball*, printed in Salt Lake City.

Also catalogued among the Kimball papers at LDS church archives is a "Heber C. Kimball Autobiography, 1801-46," which Kimball dictated to various clerks.<sup>5</sup> Again, while only part of this was included in the *Synopsis*, much of its contents later appeared in the Whitney biography.

The *Synopsis* itself is a five-part biography which was serialized first in the *Deseret News*, 31 March to 28 April 1858. It later appeared in the *Latter-day Saints' Millennium Star*, 16 July to 12 November 1864, published in England.

Many of the entries from Kimball's diaries were also incorporated into the "History of Joseph Smith," the so-called Documentary History of the Church, which was first published in the 1840s and 1850s and later reissued in the early twentieth century as *History of the Church of Jesus Christ of Latter-day Saints*.

The last of the four Kimball holographic diaries, covering the period from 21 November 1845 to 7 January

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<sup>5</sup> This is a miscellanea consisting of a variety of entries dictated and copied from various sources. Among its different headings and contents are "The Journal and Record of Heber Chase Kimball, an Apostle of Jesus Christ of Latter Day Saints," "History of Heber C. Kimball," "Journal of President Heber C. Kimball's division of Latter Day Saints Emigrants . . . 1848," an 1843 "Discourse," and numerous "Blessings."

1846, is really two completely different records. Through 9 December 1845, Kimball used it as a personal diary which he kept in his own hand. Thereafter to the end of the volume, 7 January 1846, William Clayton used this book to record information relating to the Nauvoo Temple. Thus, the latter section should more properly be classified as a William Clayton diary or, perhaps, as a kind of Nauvoo Temple record. In any event, it is not a Kimball diary and is not reproduced here. (Clayton's entire record was published *verbatim* in 1982 by the Modern Microfilm Company, Salt Lake City.)

Besides the above diaries and dictations, there is also an "Elder Kimball's Journal," which was published in the *Times and Seasons*, from 15 January to 15 April 1845, in Nauvoo. This account covers the period 17 February through 26 July 1834 and is essentially a record of the march of Zion's Camp—a company of Ohio Mormons who hoped to come to the relief of the Saints in Missouri where they had been persecuted. Added to this is a record of Kimball's calling as a member of the Quorum of Twelve Apostles on 18 February 1835 and his departure on a mission to the east three months later on 4 May. The original, if there was one, has not survived, although this account may also have been dictated or reconstructed from notes. It appears in the present compilation as appendix B.

Additionally, there is the "Pioneer Journal of Heber C. Kimball," covering the period 5 April to 25 June 1847. This "journal," however, is entirely in the hand of William Clayton, at Kimball's request, and is very similar to the printed version of Clayton's own famous diary published in 1921. This "Pioneer Journal" was serialized in the *Utah Genealogical and Historical Magazine*, volume 30, numbers 1 to 4, and volume 31, number 1, from January



1939 to January 1940. Because it is not in Kimball's hand, and seems to reflect Clayton's mind more than Kimball's, it is not included in the present compilation.

There is some evidence that there might be still another unknown Kimball diary, one covering his experiences in Missouri. In the *Times and Seasons* for 15 July 1841, there appears an "Extract from the Journal of Heber C. Kimball: Battle of Crooked River—Death of D. W. Patten." Whatever the source of this extract, the original seems to have disappeared. This printed account is reproduced in appendix C. Finally, there is also a "History of the British Mission" in the *History of the Church of Jesus Christ of Latter-day Saints* (vol. 4, pp. 313–21, under the date of 23 March 1841). This account, signed by Heber C. Kimball, Orson Hyde, and Willard Richards, was evidently written by William Clayton, under Kimball's direction.<sup>6</sup>

Most of the above publications duplicate or approximate some of Kimball's original diaries, and Orson Whitney's biography draws heavily from them. Why then publish the originals? Because they *are* the original, first-hand, on-the-spot jottings of the man who has been edited and quoted ever since. These four holographs, as well as the Memorandum Book and the Zion's Camp and Crooked River accounts, reveal the man who wrote them far better than any publication based on them, and the careful reader will discover many facts and incidents in the life of Heber C. Kimball that, for whatever reason, never survived the later revisions.

When the last of the four holographs ends on 9 December 1845, church leaders were finalizing their plans to leave Nauvoo, the temple was nearing completion, and

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<sup>6</sup>Allen, *Trials of Discipleship*, p. 44.

Kimball had sixteen wives and at least eight living children. By the time of the exodus, some three months later, Kimball's family was expanded to include at least thirty-eight wives (four of whom were pregnant), seven small children, and two married children. Kimball was also responsible for several foster children borne to women he had not yet married, and had seven adopted sons, some of whom had families of their own.

References to plural wives are rare in the Nauvoo period of Mormon history. Unfortunately, one does not learn much from Kimball in this respect, either. Still, Kimball does refer, at least in passing, to nine of his plural wives: Abigail Buchannan, Mary Fielding Smith, Margaret McMinn, Vilate Murray, Sarah Peak, Mary Ann Shefflin, Ruth Wellington, Sarah Ann Whitney, and Nancy Maria Winchester. In addition, there are oblique allusions to seven other wives, usually couched in references to the woman's father or family. These include Clarissa Cutler, Emily Cutler, Amanda Gheen, Ann Alice Gheen, Dorothy Moon, Hannah Moon, and Mary Smithies.

Kimball's diaries covering the years 1843 to 1846 have been edited, excerpted, reprinted, and quoted less often than his early missionary diaries and later pioneer journals. This is unfortunate because they add considerably to our understanding of this era of Mormon history, especially the period spanning the death of Joseph Smith on 27 June 1844 to the exodus west in February 1846.

Kimball seems not to have had other readers in mind while keeping his diaries. Although he improves somewhat as a diarist, the early accounts pay little or no attention to dates, continuity, paragraphing, spelling, punctuation, grammar, or readability. At times, his narrative seems almost to be stream-of-consciousness—impressions

that are full of asides to his God and to his first wife, Vilate, an *aide memoire*, and often recorded after the fact. The early diaries clearly represent Kimball's somewhat reluctant attempt to follow Joseph Smith's admonition to record history. While he seems to have disliked doing it, he nonetheless preserved much of what he experienced. We are to be grateful that he did.

In preparing the manuscripts that follow for publication, I worked from original holographs, microfilm and photographic copies, and from various typescripts. Unfortunately, some entries are in such light pencil that they are extremely difficult to read, even in the original. Thus, although I have tried to transcribe the originals as accurately as possible, I must alert the reader that some possible misreadings of the original may appear.

Normally in scholarly editing of this kind, the editor leaves the text alone, except for beginning all sentences with capitals, ending all sentences with periods, capitalizing all proper nouns, correcting obvious oversights, and adding bracketed material or notes for clarification. Editing Heber C. Kimball required much more. The editorial approach I have adopted derives much from Scott H. Faulring's excellent model used in preparing the Joseph Smith diaries and journals, *An American Prophet's Record* (Signature Books in association with Smith Research Associates, 1987).

1. *Spelling*. All original spelling has been preserved. When necessary, however, I have supplied bracketed information to make the meaning clearer.

2. *Paragraphing*. In many instances, especially in the first diary where there is no paragraphing at all, two or more paragraphs have been created out of one when the change of subject matter indicates that a new paragraph is called for.

3. *Punctuation*. Most of Kimball's holographic material is poorly, if at all, punctuated. Therefore, I have supplied some punctuation for increased readability and intelligibility. In a few instances where context seems to justify it, quotation marks have been silently introduced. When the end of a sentence is uncertain or ambiguous, punctuation is not added and the material is left intact. All semi-colons are left as they appear in the original.

4. *Capitalization*. All original capitalization has been preserved, and proper nouns have all been capitalized.

5. *Omissions and Abbreviations*. The inadvertant omission of words or letters is supplied in brackets when necessary for clarity. Some abbreviations have been expanded with additions in brackets, such as Elder H[yde]. Common abbreviation, such as Dr., are unchanged.

6. *Cancelled and Indistinguishable Material, Insertions, and Repeated Words*. Cancelled matter, either line-outs or erasures, has been disregarded, since none of it is of stylistic, psychological, or historical value. Conjectural readings of missing or unintelligible words or letters are enclosed in brackets with a question mark. Interlinear insertions are enclosed in right-angled slashes (/). Words that were unintentionally repeated in the original manuscript are silently deleted.

7. *Handwriting Identification*. Some of Kimball's 1846-48 journals were kept entirely by others. They are mentioned, but not reproduced in this compilation, which focuses exclusively on Kimball's holographs. In Kimball's holographic diaries, some information appears in other hands as well. Where this material is extensive, it is abridged. However, short sections, are left *in situ*, usually set off by back slashes, as in the following example: \[this material is not in Kimball's hand]\



8. *Annotation.* I have tried to keep annotation to a minimum in deference to the growing tendency to display neither pedantry nor to expend undue time on insignificant events or obscure persons. Annotation, where it appears, will be found primarily in the footnotes. I have also supplied a chronology of important events in the life of Heber C. Kimball, as well as three maps and an index.

9. *Names and Places.* Most names and places in the originals are misspelled, sometimes in a variety of ways. Where possible or necessary, I have spelled out the names and places correctly in brackets the first time they appear. Where appropriate, I have supplied additional information about individuals and places in the footnotes. Kimball often refers to persons only by their initials. Where it may be unclear who the person is, I have tried to identify him or her.

10. *Other Considerations.* A few words, such as the names of ships, have been silently italicized. Miscellaneous jottings on fly-leaves, otherwise blank pages, and end papers are not reproduced.

Part of the joy of editing and reading Heber C. Kimball is his utterly idiosyncratic "style." Someone once said, "It's a pretty boring person who can spell a word only one way!" I have left much of Kimball's quaintness intact, but have elsewhere proffered in brackets what I believe he had in mind when recording some of the more difficult entries. (An actor, using Kimball's diaries, might recreate his speech patterns and pronunciation simply by studying his more-or-less phonetic spelling.) In addition, the dates covered by the following diaries are often episodic. Therefore, I have added introductory material to each diary or to parts of each diary. Likewise, I have supplied brief abridging information to tie the different dia-

ries into something that more properly resembles a comprehensive whole.

I would like to acknowledge the assistance of the Historical Department, Church of Jesus Christ of Latter-day Saints, in making the Kimball manuscripts available to me, as well as the encouragement of Gary J. Bergera and his suggestions in addressing the problems presented in publishing these diaries. The Heber C. Kimball Family Association has been supportive, and I must also thank my excellent typist, Ruth Anne Gevers, for seeing the entire manuscript through the computer, an intimidating experience for me. Finally, this edition of Heber C. Kimball's personal diaries is not an official publication of either the LDS church or the Kimball Family Association, and I alone am responsible for the presentation of what follows.

*A*  
*Heber C.*  
*Kimball*

## CHRONOLOGY

- |                   |   |
|-------------------|---|
| 14 June 1801      | Born in Sheldon Village, Sheldon Township, Franklin County, Vermont.  |
| 1811              | Moves to West Bloomfield Village, Bloomfield Township, Ontario County, New York.  |
| 1820              | Moves to Mendon Village, Mendon Township, Franklin County, New York; becomes an apprentice potter to his brother.                 |
| 7 November 1822   | Marries Vilate Murray. Living children—William, Helen, Heber Parley, David Patton, Charles, and Brigham Willard—by February 1846. |
| 14 September 1825 | Joins Masonic Lodge, Victor Vil-  |

## CHRONOLOGY

	lage, Victor Township, Ontario County, New York.
1829	Meets Brigham Young in Mendon.
Fall 1831	Joins Baptist church.
April 1832	Joins Church of Christ (Mormon).
Summer 1832	Called on first mission to New York state.
October 1832	Moves to Mormon church headquarters in Kirtland, Ohio.
April-July 1834	Participates in Zion's Camp to aid persecuted Saints in Missouri.
18 February 1835	At Kirtland, is called to be a member of the Quorum of the Twelve Apostles.
4 May 1835	Departs to the eastern United States on second mission; returns 25 September 1835.
June-October 1836	Leaves on third mission, to New York and Vermont.
4 June 1837	Is called on fourth mission, to England.
22 May 1838	Returns to Kirtland from first English mission.
Summer 1838	Moves his family to church headquarters in Far West, Caldwell County, Missouri.

Winter 1838–39	Church is driven from Missouri to Illinois.
2 May 1839	Joins family in Quincy, Illinois.
May 1839	Moves to Commerce (later Nauvoo), Illinois.
18 September 1839	Leaves for fifth mission, his second to England.
1 July 1841	Returns home to Nauvoo.
Early 1842	Takes first plural wife, Sarah Noon. Two children, Henry and Sarah, as of February 1846.
March 1842	Helps organize Nauvoo Lodge of Free and Accepted Masons of the State of Illinois.
4 May 1842	Initiated into Holy Order or Quorum of the Anointed.
December 1843	Receives fullness of priesthood ordinance or second anointing.
Spring 1844	Becomes member of the Council of Fifty.
May 1844	Leaves to electioneer for Joseph Smith's candidacy for president of the United States.
27 June 1844	Joseph Smith is murdered at Carthage, Illinois.
6 August 1844	Returns to Nauvoo, Illinois.
1844–46	Takes additional plural wives, for a total of thirty-eight: Hulda



Barnes (1846), Abigail Buchanan (1846), Charlotte Chase (1846), Clarissa Cutler (1846, with one son, Abraham, as of February 1846), Emily Cutler (1846, with one son, Isaac, as of February 1846), Mary Dull (1846?), Mary Fielding (1844), Amanda Gheen (1845), Ann Alice Gheen (1844), Christeen Golden (1846), Sophronia Harmon (1846), Mary Ellen Harris (1844), Elizabeth Hereford (1846), Mary Houston (1846), Presendia Huntington (1846), Sarah Lawrence (1844), Martha McBride (1844), Margaret McMinn (1846), Theresa Morely (1846), Ruth Pierce (1846), Abigail Pitkin (1846), Laura Pitkin (1846), Ruth Reese (1846), Ellen Sanders (1844), Harriet Sanders (1846), Sarah Schuler (1846), Sarah Scott (1846), Sylvia Sessions (1846), Mary Ann Shefflin (1846), Sarah Stiles (1846), Rebecca Swain (1846), Frances Swan (1844, with one daughter, Margaret, as of February 1846), Lucy Walker (1845, with one daughter, Rachel, as of February 1846), Ruth Wellington (1846), Sarah Ann Whitney (1845, with

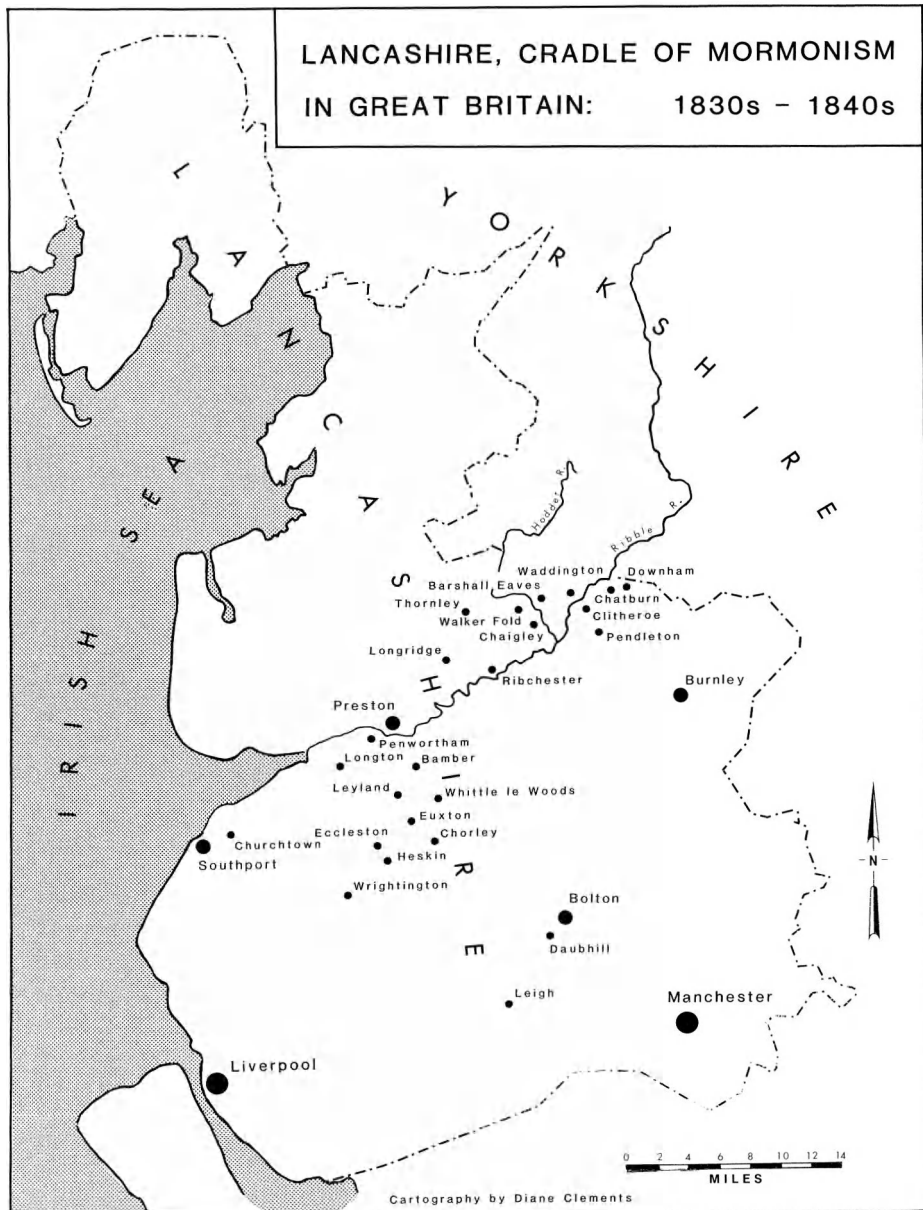
	one son, David, as of February 1846), Nancy Winchester (1844). <sup>1</sup>
1845-46	Anti-Mormons organize to drive Mormons from Illinois.
February 1846	Leaves Nauvoo to commence the exodus west.
June 1846	Arrives in what becomes Council Bluffs, Iowa.
September 1846	Moves family to Winter Quarters, Nebraska.
April 1847	Leaves with the pioneers to relocate in the valley of the Great Salt Lake.
24 July 1847	Arrives in the Great Salt Lake Valley.
31 October 1847	Arrives back in Winter Quarters.
27 December 1847	First Presidency organized; becomes first counselor to Brigham Young.
29 May 1848	Leaves Winter Quarters to return to the Salt Lake Valley.

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<sup>1</sup>Kimball married up to twenty-five women during January-February 1846 because this would be the last time marriages could be solemnized in the Nauvoo Temple, and he felt some responsibility to protect these women during the exodus to the Far West, since some of them were concerned about the prospect of going into an unknown territory without a husband. The unusual and pragmatic nature of many of these marriages goes far in explaining why ten wives left him and six are unaccounted for after the move west, and why he had children by only seventeen. For a detailed account of his family life, see my *Heber C. Kimball: Mormon Patriarch and Pioneer*, 2nd. ed. (Urbana: University of Illinois Press, 1986).

24 September 1848	Arrives again in the Salt Lake Valley.
1848-57	Takes five additional plural wives: Elizabeth Doty (1856), Dorothy Moon (1856), Hannah Moon (1856), Mary Smithies (1857), Adelia Wilcox (1856).
March 1849	Becomes Chief Justice of the State of Deseret.
2 July 1849	Becomes Lt. Governor of the State of Deseret.
March 1851	Becomes member of the Territorial Legislature. Thereafter until his death, 22 June 1868, HCK, as first counselor in the First Presidency, is involved in every important event in the church and in the territory of Utah.
May 1868	Thrown from wagon by lunging horse in Provo.
11 June 1868	Suffers paralytic stroke in Salt Lake City.
22 June 1868	Dies of a subdural hematoma.
24 June 1868	Funeral in Salt Lake Tabernacle. Buried in family graveyard on today's Gordon Place in Salt Lake City.

# LANCASHIRE, CRADLE OF MORMONISM IN GREAT BRITAIN: 1830s - 1840s



# NAUVOO ENVIRONS

1840s

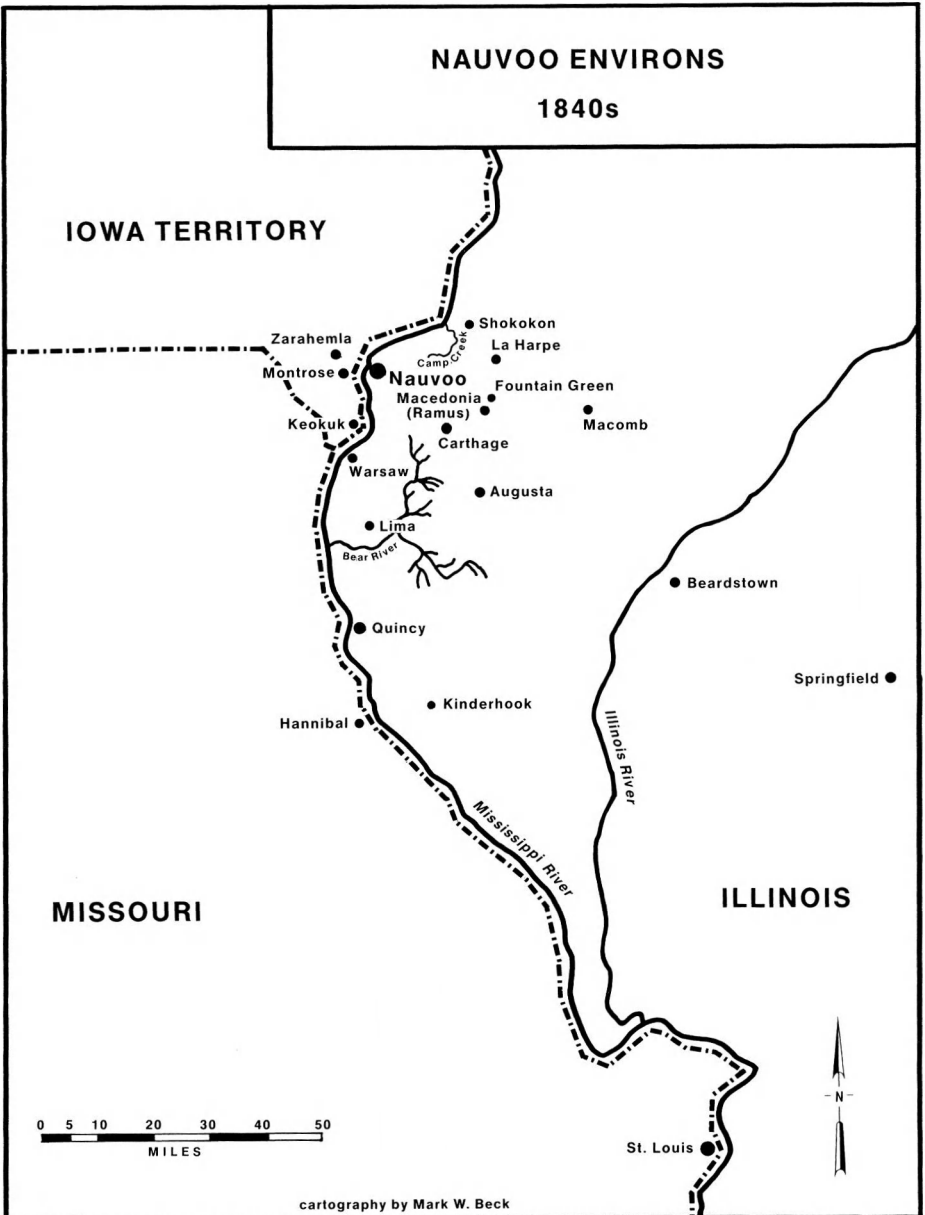
IOWA TERRITORY

MISSOURI

ILLINOIS



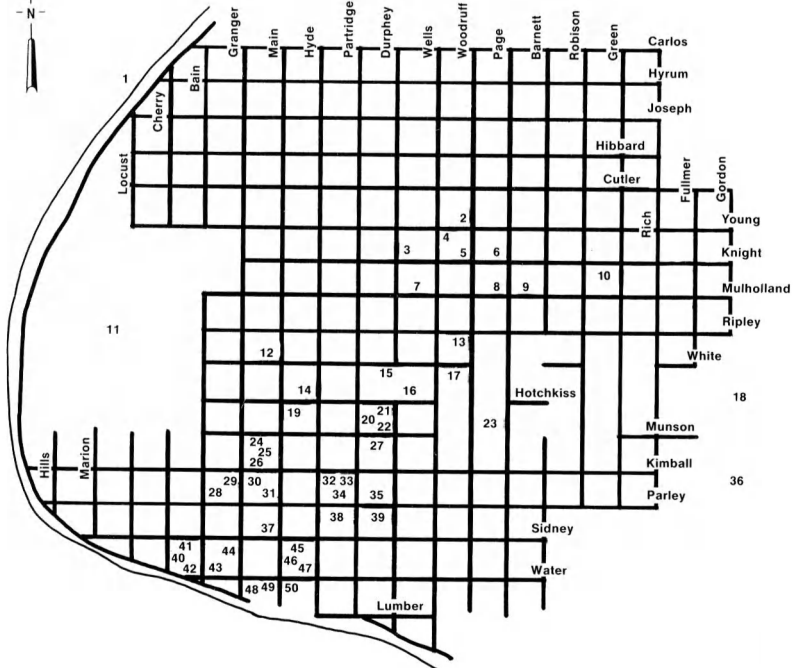
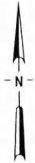
cartography by Mark W. Beck





# NAUVOO, ILLINOIS

1840s



0 1/2  
MILES

- |                                 |                                |                                 |
|---------------------------------|--------------------------------|---------------------------------|
| 1 steam boat landing            | 18 John Pack residence         | 35 James Mulholland residence   |
| 2 Music Hall                    | 19 Windsor Lyon store          | 36 Heber Kimball's first house  |
| 3 arsenal                       | 20 Heber Kimball residence     | 37 David Grant tailor shop      |
| 4 Parley Pratt store            | 21 Willford Woodruff residence | 38 trustees store               |
| 5 Hiram Clark store             | 22 Aaron Farr residence        | 39 Amasa Lyman residence        |
| 6 Daniel Spencer residence      | 23 hilly area                  | 40 William Law residence        |
| 7 temple                        | 24 John Taylor residence       | 41 Orson Pratt residence        |
| 8 Amos Davis store              | 25 print shop, 1845            | 42 print shop, 1844             |
| 9 Ashael Lathrop store          | 26 Fredrick Merriwether store  | 43 Hyrum Smith residence        |
| 10 east grove                   | 27 Ezra Chase residence        | 44 William Marks residence      |
| 11 undeveloped                  | 28 Seventies Hall              | 45 Sidney Rigdon residence      |
| 12 Masonic Hall                 | 29 Joseph Noble residence      | 46 Joseph Smith Mansion House   |
| 13 Reynolds Cahoon residence    | 30 Brigham Young residence     | 47 Theodore Turley brewery      |
| 14 Orson Hyde residence         | 31 Joseph Heywood store        | 48 Joseph Smith red brick store |
| 15 Willard Richards residence   | 32 Lucy Smith residence        | 49 Joseph Smith's first house   |
| 16 William Clayton residence    | 33 Joseph Kingsbury residence  | 50 Nauvoo House (unfinished)    |
| 17 William Allen New York store | 34 Newel Whitney residence     |                                 |

research by James L. Kimball, Jr.

cartography by Mark W. Beck



*The*  
**DOCUMENTS**



*Diary One*  
*4 June-23 February*

1837 - 38

**B**y mid-June 1837, Heber C. Kimball had already served the Mormon church as an apostle for two years and had demonstrated faith and integrity as a missionary in Vermont, New Hampshire, Massachusetts, and New York. At this time the church in Kirtland, Ohio, where Kimball and his family were living, was suffering from various forms of dissent. The Kirtland Safety Society (Bank) had failed, and many Mormons, including five of Kimball's colleagues in the Quorum of Twelve Apostles, had publicly condemned Joseph Smith as a false prophet. The strength of the six-year-old church was at a nadir—it was facing dissolution. For Smith, the solution was to send Kimball and others to open a mission in Preston, England, where they would not have to confront such opposition and, equally important, where Joseph Fielding, an English-born convert, had received an invitation to return and lecture on Mormonism. It is with Kimball's

*call of 4 June 1837 that his first diary commences.<sup>1</sup>*

June the 4, 1837. Kirtland [Ohio]. The word of the Lord to me through Joseph [Smith] the prophet that I should go to England to open the door of proclamation to that nation and to head [head] the same; Likewise the same day Brother Joseph wanted we should meet at a conference /at/ Elders [Sidney] Rigdons.<sup>2</sup> I met with them accordingly. Brother [Orson] Hyde<sup>3</sup> came in and desired to do [do] the will of God, Joseph and Sidney and Hiram [Smith]<sup>4</sup> laid their hands on my head and set me a part for this mission and dedicated me to the Lord—and Elder Hyde to be my companion and the Blessi[n]g of the Lord should go with us. There were fore [four] others set a part to go with us Elder Godson [John Goodsen, a Canadian convert] and Rusel [Isaac Russell, a Canadian convert] and [Willard] Richards<sup>5</sup>. And there /were/ two preas [priests] went with us, [Joseph] Fieldens<sup>6</sup> and Snider

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<sup>1</sup>The dates in this first diary, often added or changed by different hands, cannot be trusted. I have omitted all material not in Kimball's own hand. All paragraphing has been supplied as there is none in the original. Also in this first diary are seven drawings by Peter O. Hansen (ca. 1846-47), six of which are published in my *Heber C. Kimball: Mormon Patriarch and Pioneer* (Urbana: University of Illinois Press, 1981). Scattered throughout this record book are also many jottings by Hansen consisting of brief, candid comments about members of Kimball's family recorded while crossing Iowa in 1846. They are written in English, but in nineteenth-century Danish penmanship, and are difficult to read. They are not presented in what follows.

<sup>2</sup>Sidney Rigdon (1793-1876) was first counselor to Joseph Smith in the church's governing First Presidency.

<sup>3</sup>Orson Hyde (1805-78) had been a Mormon apostle since 1835.

<sup>4</sup>Hyrum Smith (1800-44) was Joseph Smith's older brother and second counselor in the First Presidency.

<sup>5</sup>Willard Richards (1804-54) was a Mormon convert of six months who became an apostle in 1840.

<sup>6</sup>Joseph Fielding (1797-1864), a native of Bedfordshire, England, had immigrated to Canada in 1832. His brother James, a minister in



[John Snider, a Canadian convert].

The 2 [2nd] day we got to gether and I was mouth and we asked the Lord to carry us safely crost the great waters and to give us fare winds, and caus our journnny to be speddy and to open the way before us, when we should arive on the chores [shores] of Europe.

We started the 13 day of June and bid fare well to our familes wives and children and Brethren and twock [took] /our/ life in our hands and went forth; I could say I had left all for Christ and for the gospel; and I desire to [k]now nothing but Jesus and Him Crusifide, for my trust is in The[e], O God, for Thou are ever mindful of me. For thou herest my praires [prayers] when I call on The[e] for Thou art the same God to day and for Ever and Thou changes not.

[Kimball includes at this point the following copy of his Elder's, or preaching, license:]

At a confrence of the Elders of the church of  
 "Later Day Saints" held in Kirtland, Geauga  
 County, Ohio, on the Seekend [second] day of  
 June in the year of Our Lord, one thousand  
 Eight Hundred and thirty Sevn, Elder Heber C.  
 Kimball, the Barer of this [license] was unani-  
 mously appounted, set a part, and Ordained to  
 go at the hed of this mission to England to pro-  
 claim the Gospel of Jesus Christ to the people of  
 that nation; as it is believed and practised by us  
 from the Long acquaintanc which we have had  
 with this our worthy Brother, his integrity and  
 Zeal in the Caus of truth we dow most cherfully

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Preston, England, had invited him to lecture on Mormonism in his chapel.

and confidently reccomend him to all candid and upright people as a servent of God and a faithfull Minister of Jesus Christ. We do further more besech all people who have an opportunity of hering this our brother declare the doctrin believed by us, to listen with attention to the words of his mouth

Joseph Smith	Presiding Elders
Sidney Rigdom	of the Church of
Hynam Smith	Later Day Saints

June the 13. I started and went to Fare Port [Fairport, on Lake Erie] with three of my brethren Elder Hide, Richerds, and feltens [Fielding]. We twock [a] steam bo[a]t fore [4:00] in the after /noon/ and set sale and arived at Bufalow [New York] the 14. Stade [stayed] till toareds [towards] night wating /for/ Elder [John] Talor<sup>7</sup> to bring us some money. He did not come. We ware much disappointed for it was /our/ dependence [traveling funds], from thence we twock steam boat line boat [on the Erie Canal] and went to Eutica [Utica, New York] and from thence twock Rale Rode [railroad] to Albany then twock steam [boat] to New York, and thare we met three brethren from Canada, Elder [John] Godson and [Isaac] Rusel and [John] Snider. Thare we stade seven or eight days wating fore Ship.<sup>8</sup>

On the 1 day of June [July] we set sale for England. We left the sight of Land that day. On the niteent

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<sup>7</sup> John Taylor (1808-87) was an emigrant from Westmorland County, England, who would become a Mormon apostle in 1838 and president of the LDS church in 1880.

<sup>8</sup> They sailed on the *Garrick*, a large, fast, first class packet of the E. K. Collins line. For details of this ship and sailing, see my "First Mission to Britain," *The Improvement Era* (Oct. 1961): 720-21, 744-46.

[nineteenth] we reach the Land of Europe in safty. We had a plesent voige [voyage] and as could be expected, we had sum storms and brock [broke] sum of the rigin [riggings]; the Lord hurd our prairs and carerd [carried] us safe a crost. Elder [Orson] Hide preach once [on] bord of the Ship and converssed much in privit; thare was a family belong[ing] to the Church of England [that] had a infant child that was vary sick so that they had giving it up to dy [die], the sperrit [spirit] came on me and I went and laid my hands on it and rebuked the fever in the name of Christ and told then if they would believe on the Lord the child should guit [get] well, w[h]en I left the chip [ship] the child was well.

We landed in Liverpool on the 19 of June [July] a bout 12 Oclock in the after noon. We stade in Liverpool [on Union Street] fore days. We could not guit [get] our trunks from the Custom hous offercers, before for they had much buysness to tend to before our turn come; we hired our Logens [lodgings] and borded our selvs. We remain in prair [prayer] and council most of the time.

Sartady [Saturday] the 22 we started for Preston<sup>9</sup> in coach. We got thare [at] fore [4:00] in the after nowon. Our things was taking of[f] of the coach. Brother Godson was hunting a bording hous. Elder Hide and brother

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<sup>9</sup>The borough of Preston, located on the Ribble River about thirty miles north of Liverpool, was a grimy, crowded manufacturing community of approximately 45,000 inhabitants and was already 650 years old when the missionaries first arrived. The location was appropriate for the introduction of a new faith: it had been a strong Protestant center since the days of Cromwell and was considered to be as tolerant of religious diversity as any place in England. It was also an important center of the temperance movement. Furthermore, as already noted, Joseph Fielding's brother, a minister, had invited the Mormons and was expecting them. (I served as a Mormon missionary there in 1950.)

Snider and my self was standing by our trunks. All at once I Lo[o]ked up and thare was a Large flag standing right before us writen on it, "Truth will prevail."<sup>10</sup>

We spoke with one voice, amen, and amen. We obtain a login [lodging] in the hous of [a] widow [in St. Wilfred Street], and furnished our own vitles and she coocked it for us. Brother Felding went to his brothers, Reveren[d] Mister [James] Feldind<sup>11</sup> [who] desired to see sum of us that night. Elder Hide, Godson and my self went to see him and his brother in law both ministers. They seam to be qite friendly. Return to our logins.

The next morning went to hear Mister Feldings preach [at Vauxhall Chapel], praying to the Lord to open the way for us to preach. The Lord moved on his hart to open his dores [doors] for us to preach without us asking him for it. Afor [After] he got thruw he gave out a[n ap]pointment for one of the Later day Elders of the Later to preach 3[:00] in the after noon. This he did of his own acord in anwer to our prairs; acordinly I went forword with Elder Hide with me having peculier feelings [it] be- ing a long Sinigog [synagog] and crow[d]ed full to hear the strang thing thare [their] minds being much excited. I rose up and began to declare that thare had an Angel visited the lorer [lower] regons and committed the Ever- lasting gospel to man and [I] prevailed on them to re- pent and prepare for his seckent [second] coming, and laid down the way for them to Enter I[n]to His Rest. After I got threw Elder Hide bore testamony. It seam to have a gr[e]at effect on the congr[eg]ation. They cride

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<sup>10</sup>At the time a general election to Parliament was in progress. Queen Victoria had ascended to the throne only three days earlier. Politicking of this kind was abundant.

<sup>11</sup>James Fielding was a former Methodist, then Independent, minister of Vauxhall Chapel, Vauxhall Road, Preston.

glory to God to think that the Lord, had sent His servant to them. We desmised the meting. Mister Feldin wanted we should preach in the Evning. Elder Godson preached and Brother Felding bore testamony after him. We preached once more in his Chappel on Wensdy Evning. The hous was stade [stayed; remained] full, Elder Hide preached to them. The power of God rested down on the congration and manny [were] pricked to the hart. After that thare was dors open in Evry direction and the cry was come and see me in the city.

This is a large place. Thare is fifty thousand inhabitence in this place cold [called] the town of Preston. Mister [Fielding] did not open his dors anny more for us, but thare was privit housses opeen for us to preach so that we had two or thre[e] meting Evry night. Thare was menny that believed on our words, and to desire to be baptised by us. By this time Mister Felding begins to oppose us with all his power.

A singular sercustance [circumstance] occured on Sartady night which I will mention. Elder Russel was much trubled by Evel spirits and come into the room [where] Elder Hide and my self ware sleeping and desired us to lay our hands on him and rebuke the Evil spirrits. I Rose upon flower [the floor] and Elder Hide sat on the bed and we laid our hands on him and I rebuked and praid for him but Just before [he] had finished his prairer and Rebuked [the spirits] his voice faltered and his mouth was shet [shut] and he began to trembel and Real to and fro and fell on the floor like an dead [man] and uttered a deap groan. I immedi ally s[e]ized him by the shoulder and lifted him up begin [being] satisfid that the devils ware excee[d]ingly angry becaus we attempted to cast them out of Brother Russel and they made

a powerfull attempt uppon [me]<sup>12</sup> as if to despatched [me] at once. They struck [me] senseless and [I] fell to the flower. Bro. Russel [and Brother Hyde] then Laid [their] hands upon [me] and rebuked the evil spirit in the name of Jesus Christ and immediatly [I] recoverd [my] strength in part so as to get up. The swet began to roll from [me] most profusly and [I] was almost as wet as if taking out of water. We could very sencibly hear the Evil Spirits rage and fome [foam] out their shame. [I] was qite weack for a day or two after it. It seames that the devels ar determined to distroy us and prevent the truth from being declared in England; this was on Sartady. Brother Russel was going to preach in the market /on Sundry/, and I was going to baptise about nine.

[Sunday, 30 July] These was the furst [first converts] and the devil was mad. He tride to kill us. He perd [appeared] in pirson on Mondy night. Thare was eight more baptised by brother Feling. Thursday I baptised 3 more. The [same] weak on Sartudy I baptised one more. On Sundy Brother Hide Baptised six more.

August the 4. On Sundy Brother Hide preached in the market place. When we got threw [through] I bore testamony of the things that God had declared to me. As soon as I get threw, thare was a preast jumped up on the stand and contending against us, this made the people seam to be mad at him. They would not let him speack but we prevailed on them to let him speak, so [he] began to speak against us but when he got thre [through] B[rother] Hide twock [took] him up on his own ground

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<sup>12</sup>Kimball inexplicably shifts from first person to third person at this point in this paragraph. For enhanced readability, the nouns "Elder Kimball," "Brother Kimball," "him," "he," "myself," and "our" are replaced by first person pronouns in brackets throughout the remainder of this paragraph.



and set him up for a speckle [spectacle]. The congration ware all in our favor and they told him never to dow the Like again. Six in the after noon the brethren met to gether. We adminersted the sackrement and the[n] we lade on hands upon 26. The Lord was with us. B. Hide had a vission of an angel he was in the poster [position] of recording those blessing that we was conferming upon them, so we felt to Rejoice to think the Lord Excepted of those thing that we was dowing. The power of God was with us.

A Mondy [August] 9. We held an other [meeting] thare was much good done. I was at Brother [Thomas] Wormsley.<sup>13</sup> They was a young Lady cam[e] in a ministers daughter.<sup>14</sup> I felt to speck [speak] the words of Life to hur. She believed them. I told hur that I was going to preach in the Evning. She came to hear me the next Evening. On Fridy the same weack [week she came] and wanted me to baptise hur. I went and baptised hur and conformed hur at the water side. On Sartady she started for home fifteen miles from Preston. I went to my Login and found Brother H[yde] and Feldins. I told them that I wanted to pray that the Lord would soften hur farthers<sup>15</sup> hard [heart] and not find folt [fault] with hur and that he would open his chapel for me to preach the next week. I recieved [a] Leter from him that he should expect me tha next Sabath and he had giving out for me to preach three times on the Sabath.

According to his a pointment, I started fore [4:00] in the after noon and arrived thare [in Walker Fold]<sup>16</sup>

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<sup>13</sup>Thomas Walmsley and his wife, Elizabeth, were two of Kimball's first converts in Preston.

<sup>14</sup>This is Jennetta Richards, later wife of Willard Richards.

<sup>15</sup>This is John Richards, an Independent minister.

<sup>16</sup>Walker Fold is about fifteen miles northeast of Preston.

about dusk, the minister recieved me quite cordially [cordially], and said I was welcome at [his] home. I preached three times on Sunday. On Monday [August 14] evening I preached, again on Wednesday. Then there was doors open in private [private] houses for me to preach the same week [week]. I baptised six. The Lord was with me on my right hand and on my left. I stayed two weeks and preached 13 times and baptised eight and many more that believed on my words. The night /before/ that I left Walkerfold I had a vision.<sup>17</sup> There was a man came to me and took [took] hold of my hand and asked me how I did. I told him that I was well, and said [says] he you are wanted in Preston and we cannot do without you Enny Longer. So the next morning [in early September] I bid farewell to the few and made my way for Preston as fast as possible and when I got there; there was a letter from Amaraca [America] from [from] my wife containing [containing] many precious [precious] things from Kirtland and much other business that was necessary for me to be there to see to, and Brother Hyde felt to praise [praise] the Lord to see me. I remained there there [three] or four [four] days and Brother Hyde and I went ten miles in to the country and was gone two days and preached twice and many [were there] that believed on our words and [we] return back to Preston and preached every day and baptising for the remission of sins. The work is rolling in my [mighty] power to the convincing [of] many. I stayed laboring with Orson [Hyde] till the Spirit said [said] go to Walkerfold and see to the Little branch.

Left Preston Thursday the 12 and came to the Little branch in Walker Fold and found them much persecuted

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<sup>17</sup> Kimball took his dreams seriously, recording and interpreting many of them.

[persecuted] by there own fathers and mothers. This seam hard for them [but] when they see my fase they revived thear sperrits and felt to Rejoice in the Lord. Sum of them are driven from thare homes for the caus of Christ. At this time [I] have preached in new plases and there are dores open in evry direction for me to preach. I have preached evry night since I have ben here. The harvest is truly great but the labours is few and going in to the ground. O the darkness that covers the Earth and grost [gross] darkness the people. It is a neough [enough] to a stonish one to see for the preasts have lulled them to sleep. It is like braking threw bars of iron to guit [get] to thare harts.

On Fridy the 14 I left that plase and went to Preston being Led so by the Spirrit of the God. When I got thare Brother Godson had returned from Bedford<sup>18</sup> had left a litle church of 19 and Brother Wilard Richards with it. The worke of the Lord is going on in power in Preston and other wares [elsewhere] but the prees [priests] are criing folts [false] prophets and fals teachers and this only sturis [stirs] up the people more to come to hear us out of curilosity and menny are pricked to hart and brought in to the kingdom in this way. So evry thing that they dow it works for the advancing the caus of Christ. So we feel to trust in the Lord knowing that evry thing shall work for good for them the [that] Love the Lord and keep His commandments.

Sartady the 20 of Sept. We have riten a[n e]pistle this day to our brethen the twelve to give them a relation

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<sup>18</sup>This is most likely the suburb of Leigh, twenty miles south of Preston, where the Rev. Timothy Matthews, the brother-in-law of James Fielding, was a minister. It might, however, be another Bedford, one that was fifty miles northeast of London. In 1841, Kimball visited a branch there. The record is not clear in this matter.

of our mission thus far;<sup>19</sup> my heth [health] is qite powerly [poorly] in helth this day. /I am/ trubled much with a bad cold. The climite [is] cold and damp. The climet is diffrent from Amarica. The Lord is powering [pouring] out His Spirrit in this plase. On the Sabath Elder Hide and my self conformed 35 and preached twice and baptised sevrel. On Wensdy evning we confirmed 12 more. Thare [they] are coming forward dayly to be baptise.

Sept the 21. I am going to Longridge<sup>20</sup> to preach and from thence to Walker Fold if the Lord permit.

I will Relate a vision that I hade a day or two after we landed. I was [on] bord of a vessel with others and with me. The Ship was under full Sale. Seam as though thare was [a] difficult spot to pas threw. The wind blew harde and the chip was under great head way and thare was great danger of running bord of those snags. Thare was just room for it [the ship] to run betwixt them [the snags] and just as the chipe was pasing threw them thare [was] one right before it and the chip run over it and ground it to powder and did not hurt the chip and I have seen this fullfilled to the uttermost. Rev. Mister Fieldins Run before the work of God and it has destroid him and his influence and his church has left him and he is a object of pity; the Lord has ben with me and giving me dremes and vissions and shown me of those things which was to come for this I thank my hevly [heavenly] Father for.

The 22 I went [to] New Roe<sup>21</sup> and preashed [preached] once; then I preached at Longridge and from thence to Walker Fold and preached on Sunday to the

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<sup>19</sup>I have been unable to locate this report.

<sup>20</sup>Longridge is eight miles northeast of Preston.

<sup>21</sup>This may be a reference to New Roe near Church Town in Greater Southport.

Little church in that plase. On mondy I went in to Barcher Eves[Barshall Eaves], Yorksheir[Yorkshire]<sup>22</sup> and preached twice more and baptised two and from [there] I went to Ribchester<sup>23</sup> and preached twice and menny believe on my testamony in that plase. From thence I went to Longridg[e] and preached again and from thence I went to Preston and found the work of the Lord going on in the hands of Elder H[yde]. I have stade here twelve days with brother H. preaching and baptising for the ressiion [remission] of sins in River Rible.<sup>24</sup> In the mean time [I] have conformed forty by the laing on of hands for the gift of the Holy Gost and set the church in order and seprated them in to five branches in the town of Preston on the 8 of Oct.

Sept the 25. On Sundy Evning I preached to the little branch of the Church [and] the same night [was] rejected from two housses whare I expected to stay that night and thought I should have to [have] stade out dore that night but thare ware fore [four] Sisters that stuck bye me till they found a plase fore me to stay before they would leave me. These ware friends in time of need and they will be long rememberd by me fore thare kindness and for this thare names shall be handed down from jeneration to jeneration for a memorial. These are thare names Nancy Smitieis [Smithies],<sup>25</sup> Nancy Key, Lisebeth Key, Magdalon Noler; and one more fore hur kindness to me when I was in a strang Land and a pilgram and a stranger

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<sup>22</sup>Barshall Eaves was one of only two places Kimball preached outside of Lancashire during this first mission. It is thirteen miles northeast of Preston. The other place was Waddington.

<sup>23</sup>Ribchester is eight miles northeast of Preston.

<sup>24</sup>The Ribble River flows through Preston.

<sup>25</sup>Kimball married Mary (1837-80), the daughter of James and Nancy Smithies, in Salt Lake City, Utah, in 1857. She was his forty-third and last wife.

on the Earth. She obtained a home for me. This is her name Jane Richards; and may the blessing of God Rest on these Sisters from this time hence forth and for Ever, amen. Amen.

Sunday [October] the 9. We had a conference of the Church of the Latter day Saints to do business and set things in order. There was Elder Hyde, Priest [Joseph] Fielding<sup>26</sup> and my self. /The number of Saints was one hundred fifty./ We chose eight men from the number of saints according to the Spirit of God that was in us. They were nominated and seckented [seconded] and voted in by the Church to receive the office of teachers, seven of them and one for a deacon. They were of one mind in this thing. Elder Hyde and my self laid our hands on them and Ordained them. Seven of them teachers and one of them a deacon. This was done according to the Spirit of God. We confirmed 13 by the Laying on of hands for the gift of the Holy Ghost and the power of God was manifested in these things in mighty Power. In the Evening O. Hyde preached and after he got through I rose up and bore testimony of the work of God. All though every priest in the place is crying false teachers and false prophets this only stirs up the people so that we are baptising their members every day, and this is what ails them for they are [a]fraid that their pastors [congregations] will be split [split]. Brother Hyde and my self sleeping together.

I had a dream that I [went on] board of [a] strong ship in a narrow channel, there was many things heaped before it to hinder the progress of the ship but it went through all opposition and brother Hyde had the same [dream] at the same time. The priests [priests] have com-

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<sup>26</sup> Joseph Fielding held the priesthood office of priest in the Mormon church.

bined agains[t] us and have praid [to the] /Lord/ to drive us out of the plase and if this would not dow they praid that the Lord would smite us but it seames that there God has gon[e] a circuit for he dont hear them while our God is power [pouring] out His blessings upon us. After this combination of preas twock place in Preston we have bapised fifty in about eight days. The Lord has sed Evry wepon that is formed against us should not prosper and this we have found to be fulfill[ed] in evry instance what ever they dow it work for the glory of God, and in our favour and praies the Lord for his kindness to me and His servents for He is all ways with us.

On the Sabath of the 16 Elder H[yde] and my self preached twic[e] and breck [broke] bread to about two hundred and confurm about thirty five by the laing on of our hands for the gift of the Holy Ghost and the Spirit cam[e] in power.

Brother H. and my self proseded to obtain a Lisence from the cort [court] of sessions in Preston that we might be protecked by the Laws of the Land. On the 18 of Oct. the Cort of Sessions set, we[n]t to the court and got it tended to in a bout one hours time. [The license reads as follows:]

Lancashire, to wit. These ar[e] to certify, that at the General Quarter Sessions of the Peace, held by Adjournment at Preston, in and for the said county; the Eightweenth day of October in the first year of the Reign of Hur Majesty Queen Victoria. Heber Chase Kimball came before the justices [of] Preston, and did then and thare in open court, take the Oaths appointed to be taken in the [presence] of [witnesses] the Oaths of Allegiance and Supremacy, and also the Ab-



jurament Oath;<sup>27</sup> the [above] subscribed his Name thereto; persuant to the Several in that Behalf made and provided.

Egorst [E. Gorst?]  
Deputy Clark [clerk] of the Peace  
in and for the said County  
of Lancaster

Cost half a crown each one of us. After I obtained my Liscence I went to Walker Fold stade six days and baptised eight and Brother Feldins baptised one and then Returned to Preston. The work in [is] Roling on in that Reg[i]on.

On the 5 Oct. John Goodson and [John] Snider started for a Marica [America] being home sick. Brother Godson wanted to see his wife Brother Snider became discourdgd and could not preach and became like a drone, the day will come when they will repent of it, for not being more diligent in the caus of [truth]. I think the Lord has giving us more power than we had before. There is but three of us in this part of the Country. Thare is call[s] in all parts for preaching.

On the 31. It came to pas[s] that I went to Exton [Euxton]<sup>28</sup> to Frances Mones [Moon]<sup>29</sup> and from thence I

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<sup>27</sup>These three oaths date from the period 1534-1702 and refer to anti-Catholic acts in England that resulted from the English Reformation under Henry VIII. In taking them, Kimball swore he would in no way advance Catholicism, that he acknowledged Queen Victoria as head of the Church of England, and that he denied the power of the Catholic pope in England.

<sup>28</sup>Euxton is seven miles south of Preston.

<sup>29</sup>Kimball baptized about thirty members of the large Moon family. He later married Dorothy (1804-70?) and Hannah Moon (1802-77) in 1856. Several members of this family were part of the first LDS emigrant company from England. This company of forty-one led by John Moon left Liverpool on 6 June 1840 on the *Britannia* and

went to Ritenton<sup>30</sup> and preached to Joseph Gill and the next evning I preached at a Chapel in Egelston<sup>31</sup> and the next Evning I preched in Esken<sup>32</sup> and I reamined [re-mained] thare three days and baptis[ed] sevn and two of them /ware/ Ministers. From thence I went back to Exton to Frances Mons [Moon] and baptised his wife and two othere, and it came to passe that I went back to Preston and stade two we[e]ks for I was sick with a bad cold and so was Orson H. I batised sevrel in the time and preached sum and it came to pas that I went back to Exton on the Sabath and preached twice and baptise one and from thence went to Chorly<sup>33</sup> and preached once and som[e] /thare/ that ware believing and from [there] to Leyland<sup>34</sup> to Francis [Moon] for he had moved to that plase. Thare is menny pregs [priests] that are fi[gh]ting the work of God.

De[c]. the 2. And it came to pass that I went to Francis Moons and stade one night and brother Moon preached in Leland and I bore testamony after him and from thence went in company with Moon to Righlenton [Wrightington]. On the 3rd We preached and I babtise five and met the church and brock bread and confurmed seven. On Monday went to Chorly and preached once and baptised one. From thense went Riglenton [Wrightington] and preached once more and baptised fore [four] out of the family of Thomas Benson being a peculer [peculiar] family.<sup>35</sup> He is a man thats 63 years of Age

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arrived in New York on 19 July. See my "The First Immigrants to Nauvoo," *The Improvement Era* (March 1963): 178-80, 209-10.

<sup>30</sup>This is probably Wrightington, thirteen miles south of Preston.

<sup>31</sup>Eccleston is seven miles south of Preston.

<sup>32</sup>Heskin is ten miles south of Preston.

<sup>33</sup>Chorley is eight miles south of Preston.

<sup>34</sup>Leyland is five miles south of Preston.

<sup>35</sup>The Benson family belonged to a church that was exempt or

and he has not one hare on his body. He was Re[a]dy to Recieve this work when I entered his hous and declarede that I was the servent of God and that he had menny things to tell me for I was the only one that he [had] ever see[n] that he could tell for he had seen menny viissions and had [experiences] and he had /seen/ Angels and from thence I went to one Mister Moon for they had ben praying that the Lord would send me thare and I felt constrained to gow thare and likewise I went and they sed that they had ben praying for me to come thare and the Lord hurd thare [their] prairs. So I went and stade with them half of a day and baptised six which was the man and his wife and fore daughters and the same night went to Ley Land to Frances Mons and stad all night.

The next morning I went to Preston and found my beloved Brother Hide and on the Sabath we conformed 12 and administerd the Sackrement and Brother Hide Preached in the evening. I stade thare three we[e]ks with Brother Hide. Every preast in this plase was colling us fals Prophets and falts teacher. We saw that they [were] Blinding the Eies [Eyes] of the [h]onest. We felt to give them a chaling [challenge]. If thare was anny Respeckble Minister thought that they could stablished this [claim that we were false teachers] we would Stand in our own defence and [in] sum [some] commod[i]ous plase we would me[e]t the[m] enny time in [the] cours[e] of two weks giving us three days notes [notice]. When the time expired we renued [renewed] the promis and gave them two weeks more but they did not come. /Thare/ ware sevrall preas that did not h[a]ve a good carictor coming [to] interfere with hare [our] Metings and tride to brack them

up menny times till the Sperrit of God was greived with them. After Brother Hide speking [spoke] to the people about one [h]our; I got up and bore testamony to the congration and shock [shook] my garments before them and told them that my garments ware clean of blo[o]d. Thare was menny preas that ware thare at that time but had Rejected our testamony and cold [called] us evry thing but good and shoock thare fist at us and sised [hissed] at us and gnashed thare theth at us and thretned us evry way that they could. The nex[t] day we felt by the Spir-rite of the Lord that we would gow and wash our feet against them and that we would not have now [any] more to dow with [them] for we was clean of thare blod and that we would have now [no] more to dow [do] with them hare after; then we went and washed our feet and hands and shuck our garments against them and bore testamony to our Father who art in heaven.

Since that we have ben /going/ forth in to the world to preach the gospel to those that are willen to Recieve it; after this we agree[d] to gow forth. Joseph Felding went to the north and Orson [Hyde] went to the East and I went to the South and [the] furst time that I preached I baptise twelve and continued fore or five days and brother Hide came to me and we Remained together till we Return back to Preston.

On Crismas day [1837] we held a confrence in Preston to tend to bisness of the Church. Thare was about three Hundr[e]d members met together. Joseph and Orson and my Self we blest one hundred children and ordain ten preas and seven teachers and confurm fourteen and did much other bisness and set things in order and we are baptising Evry day and the work of Lord in [is] Roling on in power.

After this O. Hide and myself went to Longton

and preached once, Each and baptise ten; the weather was vary cold we went to the Sea becaus fresh water was frozen; then [we] return[ed] back to Preston and preached to them on the Sabath and Joseph Fielden and Brother Clague adminesterd the Sackament. The next day Brother [?] and myself started for the north to Regulate the churches. Went to Ribchester and I preched once. The next [day] went to Wadenton [Waddington]<sup>36</sup> thare we blest eight chidren and I preached once. We left that pase [place] and went to Chaidgley [Chaigley]<sup>37</sup> and cold [called] the Church to geather and strengthen[ed] them and blest the children and [ap]pointed two teachers one for that pase and one for Banchleves [Bashall Eaves] and we had a gloris time wa[i]ting on the Lord. We brock up our meting two clock at night we had to leave Lancashire and cros the River Oder [Hodder] in to Yorkshire for the inhabitence of that plase ware so hard that we could no git anny plase to stay. I think I never felt beter in my life than crosing the River that night. I had to [wait] while on the ice to give glory to God for we felt as though all heaven was pleas with what we had don that night; we went to bed betwix three and fore in the morning at James Smith[i]es for he got up and let us in, the day we went to Ribchester this was Sartady night. On Sundy morning I preached half past ten. Two in the after noon the church met to gether. We adminesterd the Sackriment and blest twelve children and ordain fore teachers and one preast and baptise two and in the Evning preached once more and after meting we confurmed Seven by the laing on of hands and the Lord was with us and the Chruch Recieved much strenght.

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<sup>36</sup>Waddington is sixteen miles northeast of Preston.

<sup>37</sup>Chaigley is twelve miles northeast of Preston.

[1838]

Mondy [22 January?] left and went to Preston and found brother Hide in the Evning. The preas and teachers came together and we instructed them in things of the kingdom. This is on the Morning of 24 January and from thence [we] went to Longton with Brother H[yde] and we preached once a peas and baptised ten. From thence Return to Preston and stade two or three days and then I went on a mishon to Egelston [Eccleston] and in others plases and viseted six branches and strengthen the churches. Gon about Eighteen days and baptise 15 and cones [counseled those] that was believing. The weather was so cold that they dare not gow in to the water. I have not preached onc[e] in a plase but what I have baptised and bilt up a church.

Return to Preston and stade two or three days and baptised on the Sabath. H. and my self administerd the sackrement and confurme 12 and preached and did much other busness. From that went to Longton and baptise three and confurm thirty and blest about thirty children and ordain one preast and ordain one teacher and one deacon. The[n] Returnn to Preston and from thence went to Whitle<sup>38</sup> preashed onc[e] and baptised five then Return back to Preston February 23.

*This first Kimball diary abruptly ends here. Diary one contains two additional short entries, separated from the rest of the manuscript by several blank pages, recorded out of chronological sequence, and which really pertain to diary two. One entry, dated 18 February 1840, records Kimball's arrival in New York enroute back to England for his second mission; the second entry covers 9*

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<sup>38</sup> Whittle-le-Woods is seven miles southeast of Preston.

*March 1840 when Kimball and his companions actually sailed for England. They read:*

I /arrived/ in New York on the 18 of February 1840 found 5 of my brethren. Staid there till the 9 of March teaching in publick and in privet [private] going from hous to hous calling upon all to Repent and be Baptised for the Remission of sines [sins]. In the time the Brethren Raised money and aid [for] our passage to Liver Pol [Liverpool] and gave us sum change to put in pockets. And found us beding cloths to sleep on. And found us provision to Last us crost [across]. I will give the dementions of our food, Potatoes, Aples green, Dride Aples, Pruens dride, Plums dride, Hames, Pork, Beaf, Cod fish, Swet loaf Bread, dried Bakors Bread, Corn loaf Bread, Crackers, Wrice, Rasons, Suogar, Grees [grease], Buter, Peper, Mustard, Salt, Horsh Redish, Pickles, Pickle Cabbag, Preservs, Quince, Peack [peaches], Plum, Rasons.

We started on the 9 March at 12 oClock. There was Sixty or a hundred Saints we[n]t to the waters Age [edge] to bid us fare well which was a time of sorrow to us.<sup>39</sup>

*From other sources we know what transpired between February 1838, when diary one ends, and 1840, when diary two begins: a church conference was held in Preston on 8 April 1838,*

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<sup>39</sup>These two entries are followed by several blank pages. The rest of this record book consists of a "Day Book continued by Peter after his father Heber's order," an excellent and detailed account of the trek west from Garden Grove, Iowa, beginning 12 May 1846 through 23 February 1847 to Winter Quarters, Nebraska. Peter O. Hansen was one of Kimball's adopted sons. Since Kimball evidently chose to use a new book to record his second mission to England in 1840, Hansen simply wrote in the unused portion of Kimball's first diary rather than purchase a new book. Diary two, part one, begins two years and eleven months after the conclusion of diary one.

at which between 600 and 700 Mormons were present, representing twenty-six branches, with a total membership of about 1,300.<sup>40</sup> During this conference twenty converts were baptized, 100 children were blessed, and instruction given. Since Kimball, along with Orson Hyde and Isaac Russell, was preparing to leave England, Joseph Fielding was sustained to preside in their absence, with Willard Richards and William Clayton as counselors. On 9 April the three Elders left Preston for Liverpool, where they sailed for home on 20 April, again on the Garrick. They arrived in New York on 12 May and in Kirtland, Ohio, on 22 May, eleven months and nine days from the time Kimball had left.

Although few Mormons were still residing in Kirtland, Kimball's family was in good health and was happy to see him. Over half the original church membership had withdrawn or been excommunicated, and the remaining faithful were relocating in Missouri. The Kimballs left Ohio in July to rejoin the Saints in Far West, Missouri. They were there only three months before the first casualties were incurred in the struggle with older residents for political parity in the "1838 Mormon War." Kimball sent his family to safety in Illinois in February 1839 and joined them in Quincy in May. They then moved to the new Mormon settlement of Nauvoo. Kimball was in Nauvoo only long enough to construct a log house for his family before embarking on a second mission to England, this time with Apostle Brigham Young. They left Nauvoo on 18 September 1840.

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<sup>40</sup>There were 1,517 baptisms for the period 1837-39. Kimball has traditionally been credited with 1,500 of them, but this is too generous.





*Diary Two, Part One*  
*20 December–11 March*

1840 – 41

**O**n 9 March 1840, Heber C. Kimball boarded the Patrick Henry along Packet Row on New York City's East River for his second mission to England. Accompanying him were Brigham Young, Orson Pratt, Parley P. Pratt, George A. Smith (all of whom were members of the Quorum of Twelve Apostles), and Reuben Hedlock. Nearly one month later, the group of missionaries arrived in Liverpool on 6 April 1840—the tenth anniversary of the organization of the church. Three days later they were in Preston, where a General Conference was called for 14–16 April. Eight members of the Quorum of the Twelve Apostles were present, a fact suggesting the importance Joseph Smith placed on the British Mission. Over 500 members attended, representing 34 branches for a total of 1,850 members.<sup>1</sup>

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<sup>1</sup>This conference would have taken place in the Cock Pit, a hall originally built for gaming. In 1837 it was the official meeting place of the Preston Temperance Society. The Mormon request of 4 January 1838 to lease the Cock Pit is probably the earliest document in the Old

*Another conference was set for 6 July at Carpenters Hall in Manchester, which had replaced Preston as LDS church headquarters in England. Kimball traveled to Manchester to help prepare for the conference and to aid in the publication of the Latter-day Saints' Millennial Star, the first Mormon periodical in the Old World. At the July conference a decision was made to proselyte in London. Accordingly, on 4 August, Kimball and apostles Wilford Woodruff and George A. Smith slowly made their way by rail, visiting branches along the way and arriving in London on 18 August. The missionaries settled initially in the King's Arms Inn on King (now Newcomen) Street in the borough of Southwark, not far from where the famous Globe Theater of Shakespeare's day had stood. London was not particularly interested in the message these men had brought, and by the October conference in Manchester they could report but eleven new members. After the conference Kimball and Woodruff moved to St. Luke's Parish and recommenced their work. It was here at 40 Ironmongers Row that diary two, part one, begins on 20 December 1840.*

*This diary is much better kept than the preceding one. Kimball introduced paragraphing and was more conscientious about dating entries. It consists of three different parts covering the time period 20 December 1840 through 17 November 1845. Part one recounts four months of Kimball's life in England.*

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World referring specifically to the "Latter day Saints." This document is preserved at the Lancashire Record Office. It was signed by Arthur Burrows, a Mormon convert and one of the church's trustees, and was secured less than six months from the date Kimball docked at Liverpool. The building no longer exists. Kimball's preaching license of 18 October 1837, if extant, would be older, but the original seems to have disappeared. See my "Early Records in England," *The Improvement Era* (Feb. 1955): 96.

December the 20, /1840/ being the Sabath day. Mr. Alburn [James Albion, later baptized by Kimball] a preacher of the Independent Order Cald on Elder [Wilford] Woodruff<sup>2</sup> /and my self/ to go with him to his Chappel. After the fore noon Service Mr. Alburn gave out fore us to preach in his Cappel [chapel] next Sunday Evning. On the Evning of 21 [at]tended a place called the Consert [Conservatory] of Musick of all kinds of instruments Composed of French, Germons most by the grandest land in the world, of a new invention. Docter [William] Cop[e]land [whom Kimball later baptized] went with us. He takes much intrest fore us in seeing these things.

22. On the 22 viseted Mr. Sangivanni [Sangiovanni], and also Mr. Filippo Pistrucci an Artest [artist]. He commenced the Potrate of Elder W[oodruff]. and mine. 46 Charloote Street, Fitzeroy Square. Had prair meeting in the evning.

23. I spent part of the day in writing. Br. W. took his siting fore his Potrate. In the Evning we went with Docter /Copland/ and his wife to a place cold [called] Covent Garden. Spent the Evning. Sister Copland and my self got lost, the docter and Elder W. got lost from each other. We all come to gether agin provedentiancally [providentially].

24. And it came to pass that we spent the day in writing. In the Evning went in to Muthes [?] Street, bot [bought] some fruint [fruit] of diffnt kinds. Spent the Evning in feesting.

25. This was Christmas. We took dinner with Mr. Morgan. He invited in all of his children and we had a great feast. Had Plum Poden [pudding], Muten, Goos,

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<sup>2</sup>Wilford Woodruff (1807-98) became an apostle in 1839. Fifty years later, he would be named president of the LDS church.

mince pye and other things. Eving spent the time with Mr. Albern and his family. He is a preacher of the Independent Order. He and his family is quite beleving, went home to our logging and got super and went to bed.

26. This day spent the fore noon in writing. The after noon went to Mr. Sangiovanni and took dinner with them. Had an Italian dish. Had Evry thing that h[e]art could wish. Mr. S[angiovanni]. was quite sick we got home Eight in the Evning and also took Tea with them.

27. Being on the Sabath day we spent to the fore part of the day writing. Afternoon brock [broke] bread to the saints. In the Evning Elder Woodruff preached in Indipendent Chappell. Hous full. Mr. Spencer opposed. When we got threw the effect was good as fur as we could see.

28. I went to the Genrel Post Office in order to guit [get] money on check I Recieved from Thom. Smith. From that I went to the Burrow [Borough of London]. Elder Woodruff spent his time visiting the people. In the Evning we went to a Tea totle [temperance] meeting, hurd a lecture from G. S. Buckingham, Esq. and a sketch of the land of amor [Land of the Amorites] and the customes of that people. He is one of the greatest travlers in England. And also a writere. 29. Mr. Pistrucci to take my sitings for my potrate. Sister Copland went with me. After I left my sitings. I went to Mr. Sangiovanni and spent 2 or 3 hours with them then went home. Had prair Eight in the Evning had good time after. Mr. Abern invited us home with him. Spent 1 hour then went home after guittin some bread and chees. Had leter from Thomas Smith.

30. In the morning rote on[e] leter to P. Pratt.<sup>3</sup>

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<sup>3</sup>Parley P. Pratt (1807–57) had been an apostle since 1835.

Commenced on other to Nathaniel Campbell. Recieved one leter from William Kay, 1 from Richard Harisson, Liverpool, 1 Orson Pratt<sup>4</sup> Scotland. In the Evning E. W. [Elder Woodruff] went out to viset some that believed. Mr. Albern Colled fore me. I went to viset t[w]o familes by the name of Spencers in Company with Mr. Albern, they believed. Mr. Spence[r] opened his house fore metings. Had a good time got back 12 Oclcoak in the Evning.

31. This day being the Last day of 1840. I finished a leter to Nathaniel Campbell. Was invited to Docter Copeland to Tea conversed with him till 8 in the Evning. From that went to our Chappel and only few out to hear. About two in the morning E. W. was taken in sevier [severe] pain in his bowels. Soon got better.

[1841]

London, January 1, 1841. I feel gratefull to The[e] my Father fore the blessings that I have Recieved from The[e] in the year 1840, and fore the inteligance that I have Recieved when I have been sick. Thou hast Rased me up and prospered me in the ministry, and given me Souls fore my hire, and I have been feed and Clothed, and Thou has never forsaken me, in anny time of trouble. Now Father as Thou has keep me threw the past year, I pray Thou woulst Remember me in the year to come and multiply my power as my days shall be. That I may have favour in Thy sight at all times, and be of great use to my brethren, the twelve, that we may all be one in all thing both in this world and that which is to come, that our familes may never want fore food nor enny thing that will make them comfortable, that they may live long

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<sup>4</sup>Orson Pratt (1811-81), a brother to Parley P. Pratt, had been an apostle since 1835.

on the Earth to be a comfort to Thy servants while they are going forth on the Earth to spread this gospell to all nations, and that our children may live and be fruitfull, that our posterity may be come as numerous as the Sands upon the Sea Shore, that we may never bring a wound upon the Preasthood, or a stane upon our caricters but that we may be keep pure in Thy Sight. Father I ask this in the name of Jesus Christ, Amen and Amen. I rote one leter to James Lavender in Bedford.<sup>5</sup> We went and took dinner with Docter Copeland. Recieved a leter fore Elder [Willard] Richards from Amarica. The tidings was good, from New Hampshier, the town of Richmond. In the Evning we went to Tabnercle Square to baptised, they was 2 baptised by Elder Woodrff. Spent then Evning writing a leter to my wife<sup>6</sup> on the First day of January.

2. This day I went in to the Burrow [Borough of London] spent part of the day. Docter Copland come and spent the Evning with us. Father Cannon come in and spent part of the Evning. I have got a bad cold. Dremp [dreamed] ketching fish last night. Our bill this week is 16.5 [16 pounds, 5 shillings].

3. This morning a bout day brack, we was wakened up by the Roring of Thunder. It cause the Earth to quake, and the litning flashed, and the snow flew. There was a great fear come on the peopl. Thare was much damag don in difrents part. One Chappel, the Steaple was thron down. Some said now I gas [guess] they will not doubt the Laterday Saints. Brock bread to the Chruch in the afternoon. We went to Mr. Alberns to teach. Mr. Spencer went with us. In the Evning we both spoke on

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<sup>5</sup>See footnote 18, diary one.

<sup>6</sup>This was Kimball's first wife, Vilate Murray (1806-67).

the principles of faith and works. Thare was a good hear-  
ing [with] some new hearers. The prospect seam good.

4. This day spent my time in writing to my wife. Recieved one leter from Ollive Frost. One from Br. Smith at Bedford. Sister Mary Connon Come in and made us a viset. Comed our heads and cut our hairs. Took Supper with Mr. and Mrs. Morgan the Lord bless. It was 12 Oclock before we went to /bed/. One leter from Susanah Sangiovannah. Want I should come to see hur.

5. I finished [a letter] to my wife, one to Nathaniel Campbell. In the after noon I carried them [the letters] to the Amarican Coffe hoos [Coffee House]. They ware to be sent bord of the *North Amarica*.<sup>7</sup> She was to sail on 7 of this month. When I returned I called at the Jenrel Post Office and got one [letter] found on [in it] a check I recieved from Clithroe. E. W. [Elder Woodruff] went to Mr. Pistruties [Pistrucci] to take his Setings. In the Evn-ings we had a prair meting. Had a good time.

The 6. I rote one leter to William Moss, one to William Hardman. Also went to Mr. Pistrucci to take my sitings Ed. W. remained at home threw the day writing. In the evning we went to Deacons Spencers, and preached and was apposed by one Mr. Cammon a Minister, persessed [possessed] with the devle.

January the 7, 1841. I rote one leter B[righam]. Young,<sup>8</sup> 1 to Arthur Burows.<sup>9</sup> Recived 6 letters, One from my wife, 1 from R. B. Thomson,<sup>10</sup> From am [America?],

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<sup>7</sup>This was the second organized emigrant group from England. The *North America* sailed from Liverpool on 8 September 1840 for New York City with about 200 English converts.

<sup>8</sup>Brigham Young (1801-77), an apostle since 1835, became president of the LDS church in 1847.

<sup>9</sup>Arthur Burrows was one of Kimball's early converts in Preston.

<sup>10</sup>Robert B. Thompson (1811-41) was a Nauvoo printer who



one from B. Whitehead, one from Joseph Bond [of] Chatburn,<sup>11</sup> one from Elizebeth Parkinson, one from Margrit Hall. In the Evning preached as usual. Had good time.

8. This day I wrote 2 letters, one to Elder [Brigham] Young and the other to Henry Reckliff. Took [took] dinner with Father Biggs. Took Tea with Doctor Copland. In the Evning tended to baptism. Elder W. went in to the water and baptised a young woman by the name of Susannah Alburn [Albion?]. The weather was extremely cold. Had a good time. One letter from Elder Young [of] Preston.

Ja. the 9. This morning wrote 2 letters, 1 one to Jane Chenak, 1 to Robert Williams. Received one from Br. Mellen. The news was good. On the same day I felt moved by the Spirit to go to Woolwich, the distance of 10 miles. Elder Woodruff went with me [to] near London Bridge where I left him and took a coach, as far as Greenage [Greenwich]. Then got aboard of a Calb [cab]. Arrived there at the house of Bro. John Griffith. He and his wife were members.

10. On this day being the Sabbath day one Minister Bat[er] opened his door for me to preach. I preached & had a good time. Minister Bats and his wife wished to be baptized on Monday Evening. Had a good time.

11. This day being Monday I wrote a letter to Richard Bats in Gaston. On the Evening of this Same Day I went to the River with four [four to baptize], but we could not go to the River on the account of the Ice, and Steep

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published the *Journal of Heber C. Kimball* in 1840 while Kimball was on his second mission to England.

<sup>11</sup> Chatburn is seventeen miles northeast of Preston.

Bancks. The Tide Rises 70 feete. I proposed to them that we would go to London the next day. This suited them.

12. One in the after noon I took a Cabb in company with Br. Painter and wife and Br. Bats and wife. Went 4 miles to the Railway. We tooock cars to London Bridg. then tooock a coach to our logins I sent for Docter Copleand to meete us at Tabnicle [Tabernacle] Square. He got thare just after I had baptised the 4, he then went forward and was bap[tized]. After we went back to our Logins and tooock tea after we tended to confurmentation. We had a glorius time. In the Evning we had a prair meting.

13. I spent part of the day in writing. Docter Copeland, and Sister Ellen [Belfor spent] the after noon with us and the Evning. Recieved sevrel leters. We taut the docter menny things that caused him to rejoice. Br. W. spent the fore noon at the artist.

/14 Jan./ This [day] I Rote one leter to G[eorge]. A. Smith,<sup>12</sup> one to B. Young. Sister Ellen Belfor come to see us in the afternoon. Spent hur time in writing to my wife. We had meting in the Evning. It fell to my lot to preach. Elder W. open the meting by singing. Sister Ellen spoke after me and gave hur testamony.

15. In the morning I finished one leter to Edward Martin, one to Mrs. Sangivanah. Went to Mr. S[angiovanni]. got thare half past 11 stade 25 minits. Gave hur the later [letter], and Recieved one. She gave me 2 silk Hankerchief one fore me the other to Elder W. We felt to say in the name of the Lord She shall Recieve an hundred fold in this life and Eternal life which is to come. We also ask The[e] O Lord in the name of Jesus

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<sup>12</sup>George A. Smith (1817-75) was one of Kimball's missionary companions and an apostle since 1839.

Christ to open hur way that she may obay Thy gossell and be gethered to Zion with they peopl, and let us see it and Thy name shall have all the glory amen and amen. Then I went to Mr. Pistrocci and sat 2 hours. Then returned home. In the Evning we went forward and baptis 3 of the family whare we live. Thare names are as follows, Bengam [Benjamin?] Morgan and his wife Sariah [and] Mary Morgan. We conformed them the same Evning. I Recieved 5 leters.

16. In the morning Rote one letter to James Brewshard of Manchester. Er. W. Ricieved one leter from Br. Brewit, sent one pound. In the after noon I started fore Woolwich. Eld. W. went to the Post Office with me. I took Rail way to Greenage [Greenwich]. Cost 6 pence, then took Cabb to Woolwich at the hous of Br. Painters whare I stade all night. Br. Bats and his wife and Br. Griffith come in in the Evning. We all felt to rejoice to be hold each other once more. This was the 2 time that we had seen each other. The Ideah was [for] all [to be] baptised in to one Spirrit and we all felt like one family. They went home at 10 and we went to bed and Rested well.

17. This morning Rose in helth. Took brexfast with Br. Painter. Preached at the Hous of Richard Bats in the fore noon, and dined with [them?]. Preached in the after noon and administered the Sacrement to the 6 that Had been baptis, namly, John and Margritt Grif-fith, Richard and Ellener Bats, also Arron and Cathrine Painter. Had a good time sevrel herers [listeners]. I was invited by one Mrs. Green to visit them on Mondy Evning. These 6 members come to gether in the Evning at Brother Bats. It was the voice of these Brethren and Sisters that John Griffith should be ordained a preast so

acordenly I layd my hands on him and ordained him a prest. Had a Joyful time.

18. I book Brexfast with Sister Griffith, and dinner with Sister Ellener Bats. Rote 4 leters namly [to] Br. Joseph Bretherton, M[anchester?]. 1 one to James Spence, Downham;<sup>13</sup> and 1 to John Highton, Church Town;<sup>14</sup> 1 to William Jonson, Burslem.<sup>15</sup> In the after noon Sister Bats and Sister Griffith went with me to see the Baricks and the Soldiers Perrade [parade]. They had boutifull band of musick. One of the most boutifull places that I ever see in my day. We went back and took tea with Sister Bats. In the Evning went to see Mr. Green in company with Br. Bats and Painter. They had left the house, so that we could not see them. We went back to Br. Griffith and spent part of the Evning. After which I went to Br. Painters and Retired to bed as usal.

19. This morning Rose in good helth. Took Brexfas with Sister Margrit G[riffeth]., took dinner with Br. Bats. Half past 3 in the after I bid the Saints fare well and took Steamer fore the Black Ball Railway. The length of this Railway is 3 1/4 mile. It is drown [drawn] by Rop[e]s that goes by Misshenry [machinery]. I had one mile and a half to [go] by foot got to my Login 5 in the after noon. Found Elder W. and Docter Coplend. Tended [attended] prair meting in the Evning. Had a good time. I had 6 leters come fore me, 1 from G. A. Smith, 1 James Lavender, 1 from John Highton, 1 from William Moss, 1 Joseph Fieldind [Fielding], 1 from B. Young.

20. Injoying tolarble heth. W. went and took his sitings. Spend my time in writing leters, 1 to George Smith,

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<sup>13</sup>Downham is eighteen miles northeast of Preston.

<sup>14</sup>Church Town is thirteen miles southeast of Preston near Southport.

<sup>15</sup>Burslem is in Northstaffordshire. See also footnote 24 below.

one to Sister Mariah Bathersby. Elder W. Returned in the Evning. Sister Mary Connor come and spent the Evning with us She comed and cut my hair. I took tea with Father Connor.

21. Verry on well [unwell] with a bad cold. Rote one leter [to] Susannah S[angiovanni]. Recieved 1 from hur, 1 from Joseph Brotherton. He sent us the 8[th] No. of the *Star*.<sup>16</sup> Sister Ellen come in in the Evning. She finished the leter to my wife. She stade with me threw the Evning. Elder W. went and preached. After meting the Docter and his wife and others come in to see me. Sister Ellen combed my head.

22. This morning my cold is still bad. The weather cold. At 11 Oclock I went to Mr. Petroucia to take my Sitings. I was detained till 3 in the after noon. He finished my Potrate. I pade him 2 pounds and a half. Then went and he gave me his reciept. Then I went and made Mr. Sangiovanni a viset. Had a good time. Got back to my logins 7 in the Evning found Docter Copelend and Sister Ellen with Br. W. and also Sister Copland. Sister Morgan was sick I praid fore [her] she is better.

23. Rose in the morning in tolarble helth. Rote one leter to Thomas Smith, 1 Wm. Moss, 1 James Lavender, 1 John Griffith, 1 to B. Young. Dined with Doc Copland. Rabbit fore dinner. At 3 oclock the Doc and his wife, Ed. W., and my self went and viseted St. Catherines Dock. From that we went to London Dock. From thence we went in to the East Wine Volt [vault], one of the gratest in the world. It covers 9 English acrers. It is arched over h[e]ad and supported by pillers laid of[f] in the form of roads. Went threw Evry part of it. Each

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<sup>16</sup>This is the *Latter-day Saints' Millennial Star*, still published by the LDS church in England.

one carried a lamp in his hand. We tasted the wine as we had tasting orders. In this volt [vault] there was about 40 000 Pipes [pints?] of wines, 30 000 Port and 10 000 Shary. From thence we went to the Jews Synagoug to see them worchip [worship]. It was all done in Hebrew. We stade threw the service. From thence we went home and tended to the baptism of 2, Mr. Alber, the other by the name of Herden. All is well with us.

24. This day being the Sabath day and it came /to pass/ that the sants come to our logins where we had a prair Meting. Half past 2 we had our Sacrement Meting. Confirmed 1 and blest one child had a good time. In the Evning I preached to a very attentive people. Menny believd. Took supper with Father Connor went home to our logins and and Retired to bed, as ussul drempt of wading threw water.

25. And it came to pass that I rote 4 leters. Recieved Six [two?] as follows, G. A. Smith and Thomas Wormsby [Walmsely]. The Doc. come in to See us. We toock tea with a widdow. Gave hur and others much instruction. Went to See Br. Alburn. From thence we went to our logins. Prest Crook Come to see us from Glostershier [Gloucestershire].<sup>17</sup> Come to London to guit [get] his Pention [pension]. Had one leter from Woolwick. The tidings was good.

26. And it came to pass that I started in company with Elder Woodruff, Doc. Coopeland and wife, Ellen Belfare, Mary Connor, Prest Crok. We went to St. James Park whare there was immence concourse of persons assembled upon ocasion of hur Majesty op[e]ning the Parliament in person. Long before 2 o'clock the whole line from Buckingham Pallice throwgh St. James Park, along

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<sup>17</sup> Gloucestershire is a county in western England.

Whitehall and Parliament Street, leading to the Hous of Lords, was one continuous mass of the inhabitence of the metropolis and of all classes. The windows of the Hous of Parliament street, and in fact one sollid mass of people the distance one mile. Opning a space in the midst fore hur majesty to pass thre. She rode in the State Carridge companied by Prince Albert at hur left hand. The Mistress of the robe and the Master of the hors in the same coach drawn by 4 cream collard horses and 6 cariges drawn by 6 Horses containing the Roilal [royal] family and the Lords and Nobles. They passed within 10 or 12 feet of us as we was on the inside of the crowded. We had a fare chance. We had this privledg when she was going to and from the Hous of Parliment. She mad a low bow to us and we returned the compliment. She looked plesent and small in statue, Blew Eyes, inisent [innocent] looking woman. Prince Albart is a fine Looking man. We had a fine view. All things went on plesent, and no accidents. Thare was judge to be more then 300 000 Souls. Such a sight as I never be held before in my day. She is one of the gratest Monarch in the world. Thare is more the 200 000 000 of subject under. This same day or in the Evning we got to gether and had a prair meting. The Lord was with us. This belongs January 26.

27. And it came to pass I rote one leter to Joseph Fielding, one to John Griffith at Woolwich. I took diner with Doc. Copeland, viseted the Saints some and those that was going to be baptised. Ed. W. went with Mr. Crooks [to] see about his Pension. He was disappointed. Took his leave of us on the same day fore home as he is going to Amorica with those Brethren that are going in February.<sup>18</sup>

28. And it came to pass I was writing to my wife and also to Amelia Rogars, and I recieved one from my wife baring date the 8 of December. The tidings was good, and we felt to rejoice much to hear that John Boyington and Lymon and menny other pressious things. Also I [received] 3 pounds sent me from Br. Brewshaw. Elder [Woodruff?] had 1-10 shillings sent him fm [from] Ledbury by Br. Okey. In the Evning we baptised 3 persons an[d] conformed them.

29. And it came to that I Rote one leter to my wife one to Amelia Rogers and Sent them to Elder Young for him to give to Elder [Hiram] Clark that he might cary them to my wife. In the Evning Br. Allen came in also sister Ellen Belfore.

30. This day rote 3 leters to Elder Whitehead, Thomas Wormsby, Arthur Burrow. Went to Snow Hill an[d] bought a Trunk—paid 10 Shillings fore it. Recieved one from Susannah Sangiovanni. Sister Ellen rote fore me in the Evning, as I was writing to H. Smith.

31. Being on the Sabath in the fore noon we had meting at our Login, in the after noon we administered the Sacrement. In the Evning had preaching.

Febuary the 1. This day I rote one leter to H. Smith, one to Robart B. Thomson, one to Thomas Smith. Recived one from B. Young, one from Eliza Brumby, Sister Ellen assisted me some. All is well.

2. We was wrighting [writing]. About 12 we[n]t to Feburry Square whare thare was a great fire thousands of people present. The fire was verry sevier. From thence we went to the Stationary Hall in order to secure the

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English emigrating Saints. The company of 235 sailed on 7 February 1841 on the *Sheffield* for New Orleans.



Coppy Right to the Book Mormon.<sup>19</sup> He said he should require 5 Coppies, and it would cost 3 Shillings. From thence we [went to] 46 Charlott Street, Fitzeroy Square [to see] Mr. Philipps Pistrocci. We saw our Potraits. From thence went to Mr. Sangivanni. Recieved each of us a present from a young girl by the name of Elizabeth Coleman, silk hankerchief and also one shillen each and also 3 shillings each from Sister Susannah S[angiovanni]. May the Lord bless them fore Christ sake. Went home. Held prair meting in the Evning. All went well threw the day.

3. Righting, finish one leter to H. Smith, one to Robart B. Thomson, one to Elder Young and one to Elizebeth Rogers and sent them to Elder Young at Liverpool. Fore Elder Clark could cary them to a— [America?]. Viseted Sister Ellen in the Evning, and also Mr. Alborn. The Company concisted of Elder W., Doctor Copeland, Preas Cooper, Br. Albern and family. In order to see about what cours to take about meetings fore the future.

Febuary the 4, 1841. This day recieved 2 leters, one from G. A. Smith and Arthur Burrow. Elder W. recieved t[w]o from Br. Pitt. Br. Burow sent a note with 3 pounds in. We are going to Start fore Woolwich in a few minits Sister Alburn sent us 2 lo[a]ves of bread and a lupe [tub?] of Butter by Susannah hur Doughter. We arived at Woolwich just at Eve at the house of Richard Bats. Found them all well, and strong in the faith of the gospell.

5. This day we went and Exmned [examined] the Barreks and saw the Soldiers perform thare Execise. From thence we went in to the Dock yard. Sister Bats went [with] us, a poliece went with us in diffrent parts of the

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<sup>19</sup>This hall still stands near St. Paul's. In 1975, I visited the hall and was shown the original copyright application.

yard. Went bord of a large Ship carries 120 gunes [guns]. Thare is 150.000 Convex [convicts]. We also saw 2 men buried under arms by firing three Rounds. On the same day we took steam boat fore London at 4 in the after noon arrived thare in the Evning. Got Supper at Father Connor then returned to Logins. Sister Harrit has got the small Pox. I had 4 leters [from] Fielding, Sister Richards, one from Wales,<sup>20</sup> one from Bedferd [Bedford].

Fe. 6. Being on Sartaday I went in to King Street No. 22 at Logins of Sister Ellen Redman. She rote fore me to my Sister Eliza Hall. I found hur quite sick. Went back to our Logins, and found one leter [for] Elder Young from his wife. Red it and sent it to him at Liverpool. I recieved one from Elder Corden and rote one to George W. Robart. In the Evning we went and baptised a yong Lady by the name of Caroline. I saw in dispatch the rect [wreck] of the Ship *Garrick*, the one I went [on] the firs[t] Misheon to England and Returned in the sam[e] in Company with O[rson]. Hide and Russel. Hur tonage was 1010. Rect [wrecked] at Sandy Hook near New York one of the best Liners from New York. She was a new Ship. She was lanchd in 1836, and wreck in 1840. One letter [from] Susannah S[angiovanni].

7. This [evening?] Sister Ellen was writing fore me to my Sister, baptised 1.

8. In the Morning I baptised Sister Susannah S. In the morning met with the Saint[s] as usual, being on

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<sup>20</sup>Although Kimball never mentioned working in Wales, there is some evidence that he did. In a letter to his wife Mary Ann, Brigham Young wrote on 12 November 1840, "We have hered from Wales whare Br. Kimball and I went, a grate many of the people was sorry they did not obey the gospel when we are there" (Blair Collection, Special Collections, Marriott Library, University of Utah). I would like to thank Ronald Esplin for bringing this letter to my attention.

the Sabath day. We had much joy. Had a hous full. Books [Book of Mormon] come from Liverpool. This day we Caried 5 to the Stsioners [Stationary] Hall fore to secure the Copy Righ[t]. I recieved fore leters, and baptised fore in the Evning and we conformed Mrs. Albern and Rote some on our address [to the Saints in Great Britain].

10. This day we spent most at Sister Ellen as she rote fore us. We also [met] Docter Copeland. We went to the desetting [dissecting] Room with him. I rote 2 leters. I gave Sister Ellen one pound.

The 11. Rose in the morning in tolarble helth. I dremp [dreamed] of hur Magesty and Prince Albert and conversed with them and proposed to give hur a Book of Mormon. From thence we went at the house of Ellen Redman, 22 King Stret, Perceval Street, Clark and Well Parrish.<sup>21</sup> Completed our address at one Oclock in the after noon. I also rote some to Sister S. Sangiovannai.

12. This day Elder Snow and my self started fore Woolwick. We went to Mr. S. and also to Mr. Pistrucci. From thence to the Burrow [of] London to carry a Book of Mormon to him. We then took cars to Greenage [Greenwich]. From thence we took Cab to Br. Painter. We spent the day in Woolwich with the Saints. Had a good time together. The Lord was with us.

14. We held our Confrance. 4 churches represeted, Bedford,<sup>22</sup> Ipswich,<sup>23</sup> Woolwich, and London. We ordained 2 Elders, 3 preas, 3 teachers. We had a plesent time, and I never felt much beter.

15. I recieved a leter from my wife baring date

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<sup>21</sup>This is confusing for 22 King (now Newcommen) Street was and is in the Borough of Southwark.

<sup>22</sup>This is Bedford, fifty miles north of London. See footnote 18, diary one.

<sup>23</sup>Ipswich is about seventy-five miles northeast of London.

December the 30 [1840]. All well but the prospect gloomy [gloomy].<sup>24</sup> I had much Sorrow before the Lord.

16. I went to Mr. Sangiovannaks in company with Elders W. and Snow. In the Evning we had meting had a good time. It was a day of morning to me and much sorrow.

17. And it come to pass that we went to Barttatomy [St. Bartholomew] Hospital. We went threw one room where we saw as menny as 20 bodies of men and wimmen Laid in diffrent Situations under diffrent stat[e]s of decetion [dissection], some just brought in with thare mouths soad [sewed] up. I must confess It gave wonderfull feelings.

18. I went in company with Elder Snow to guit [get] the Certificate of Curing [securing] the Coppy Right of the Book of Mormon. Took dinner with Father Connor. We took tea with Sister Redman. Thare was sevrall come in in the Evning to convers with us. I preached in the Evning on the Reserrection and once last weke being the only times that subject had been taken up in London by us.

19. I finished one leter to my wife, one to Sister Eliza Hall, and went and secured my passage to Bedford, inside. The fare 16 S[hillings] the distance 50 miles.

20. I bid farewell to Brethren and took coach at 1 Oclock. Arived in Bedford 4 in the Evning. The Saints Recived me with much joy. On the same Evning went home to Br. Smiths at Kempston [a suburb of Bedford].

21. Preached 3 times, ordained 2 preas, one by the name of John Wardon and Samwell Howard.

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<sup>24</sup>I know of no letter from Vilate of this date, but I have read one of 8 December in which she refers to the death of her father and to the fact that she has little money.

Conformed 5. Had a thronged hous all day. We had a glorious time the Saints ware much strengthened.

22. I went to one Mr. Fillips [Phillips], to pray fore his [wife?] as she was sick. Thare was a Meathodist priest come to contend with me. It had a good Effect on others. The Lord works in a misterious way in these lasts days. O my God, Rowl [roll] on Thy work and cut it chort [short] in Richousness.

23. This day I went to see Mrs. Phillips. In the Evening I preached on the Reserrection. Had a good time blessed 3 children. Blest 1 bottle of oil. Had a good time.

24. Rose in the morning at the hous of Br. Smith in Kempston. Left thare in the Morning fore Bedford. Got at the hous of Br. James Smith. He gave me a pare of taps to put on my boots. Sister Smith come 9 miles to see me. In the Evning Come to gether at Br. Howards. We had a good time to gether.

25. Rose in the morning and took Brexfast at Br. Howrds with Sister Franklin, and others. In the Evning things [there?] was one Baptised. Had prair meting in the Evning. Took supper with Br. John Warden. Slep at B. Howards.

27. I took Coach fore Burmingham 10 Clo[ck] in the Morning. Went as fur as Weedle [Weldon near North Hampton?] whare I took cars fore Burmingham. I recieved grate kindness in Bedford. May God bless them fore ever. They ware humble.

28. We held Confrance in Burmingham. Elder Corden was Charman. Br. Riby was Clurk. Thare was 107 represented, 2 Elders, 6 Preas, and 1 Teacher ordained. Had a glorious time. On Monday Evning I preached. On Tusday, the 2 day of the March I went to Greets Green [today part of Greater Birmingham] in company with Elder Corden. Stade all night.

March the 3, 1841. This day I took coach fore Lane End [near Stoke-upon-Trent?]. Found Elder G. A. Smith. In the Evning I was cold on to preach to a large congration. Had a good time. The Saints was glad to see me.

4. Spent my time with Elder Smith at Brother Players. Sister Emmy Barten gave me a saply [supply].

6 of March. Left the pottorse [potteries]<sup>25</sup> fore Manchester arived thare at 12 OClock at Elders Pratts. Found him and family well. Thay moved that day to a new place. Found Elder Young thare.

The 7. Being on Sabath day Elder Young preached in the fore noon. I preached in the after noon and evning. Had a good time.

On the 8 we preached in Tolford [Salford, part of Greater Manchester]. In the Evning baptised five.

On the 9 we spent the Evning at Fathers Brothertons. We stade all night.

On the 11 we arrived at Liverpool, put up at Richards Harissons. Found Elders Richards and [John] Tailor<sup>26</sup> and menny of the Saints collected fore going to Am [America]. I tended 3 blessings metings as Elder Mellen and Whiteheade was thare. We organised the Company by [ap]pointing Thomis Smith, Wm. Moss, and B. Pert to leede [lead] them. They sailed on the 17, 50 in number of the Shipe *Alesto*. On the same day I took cars

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<sup>25</sup>The Potteries, the center of British earthenware manufacturing, is in North Staffordshire and includes the towns of Burslem, Newcastle-under-Lyne, and Stoke-upon-Trent. It was here in Burslem that Kimball's missionary companion Wilford Woodruff had such preaching success in 1840.

<sup>26</sup>John Taylor (1808-87), an apostle since 1838, became president of the LDS church in 1880.

fore Preston in company with Elders Mellon, Whiteheade, W[illard]. Richards, [got] to Arthur Burrows 10 oclock.<sup>27</sup>

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<sup>27</sup> Following the abrupt end of this English mission account are forty-two pages, in various hands, of miscellaneous prayers, revelations, and patriarchal blessings for the period 6 April 1839 through 28 May 1844. The diary starts again on 10 June 1843.

*Diary Two, Part Two*  
*10 June–19 October*

1843

**T**wo years and three months elapse between parts one and two of diary two. Before concluding his second mission to England (recorded in part one), Kimball attended a conference of the church in Manchester. During this meeting, he learned that the church in England had 5,814 members, in addition to about 800 who had already emigrated to the United States; that 5,000 copies of the Book of Mormon, 3,000 hymnals, 50,000 tracts, and 2,500 copies of the Latter-day Saints' Millennial Star had been printed; and that a permanent shipping agency had been established for the emigrating converts. On 21 April, Kimball and six other apostles left Liverpool with a company of 130 emigrants on the Rochester. Thirty days later they arrived in New York City and by 1 July 1841 were back in Nauvoo.

Kimball lived in Nauvoo nearly three years before recommencing his diaries.<sup>1</sup> During this time he provided better housing for

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<sup>1</sup>Kimball may have kept a diary covering this period of his life



*his family and attended to church duties. In 1842 he received a patriarchal blessing, helped to organize a Masonic lodge and the Young Gentlemen and Ladies Relief Society, received his endowments, and was introduced to the doctrine of plural marriage, taking his first plural wife that same year. The following April he was appointed to go on yet another mission, this time to the eastern states to collect tithing from members. His diary entries begin again at this point with an account of his departure.*

June the /10th 1843/. This day I left my home at Nauvoo in company with my wife and fore of my Children, Sister Noon<sup>2</sup> Sister Billin[g]s, on the 10 /11th/ Preached at Lima, on the /12th/ reached Quincy. I had a preshus [precious] tim[e] with my dear Wife [Vilate]. O God the Eternal Father in the name of Jesus Christ wilth Thou bless hur with peas [peace] and with a long life and when Thou shall see fit to take hur let Thy servent go with hur and dwell with earch other through out all Eternity that now [no] power shall ever sepperrate us from each other. For Thou O God knowest we love each other with pur[e] harts. Still we are willing to leave each other from time to time to preach Thy word to the children of men. Now O God hear Thy Servent, and let us have the desires of our hearts fore we want to live to gether and die and be burred [buried] and rise and Reign to gether

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which is no longer extant. William Clayton recorded on 23 April 1843, "At bro Kimballs this fore noon assisting him to arrange his history" (cited in James B. Allen, *Trials of Discipleship: The Story of William Clayton, a Mormon* [Urbana: University of Illinois Press, 1987], p. 99). More likely, however, Clayton's comment explains some of the attempted corrections scattered throughout diary one.

<sup>2</sup>Sarah Peak Noon (1811–73), usually referred to as Sarah Peak, was Kimball's first plural wife. Her first husband, William S. Noon, deserted her in Nauvoo, and she married Kimball sometime in 1842.

in Thy Kingdom with our dear Chidren. In the name of Jesus Christ of Nasruss [Nazareth] amen.

On the 11 I took passage on the *Missoria* packet, a fine boat. \$2.50 was my fare. I took leave of dear Vilate. O my God bless hur dear soul.

June the 15. I reached St. Lewis a litle past ten. In a few moments I found Elder [Lorenzo] Snow<sup>3</sup> at Father Connors. We directly tooch [took] passage on the *Meridian* four Sincinatia [Cincinnati]. Fare was five dollars. When we left St. L[e]wis at half past five and reached Cairo nine next morning.

June the 15. We left St. Lewis for Sincenata haf pas five in the after noon reached Cairo half past nine of the next morning. On the 18 we reached Lwisvill [Louisville] ten in the morning. We were prosperd.

Elder Snow and my self had a preshious time. On the 17[th] our minds were opened on things pertaining to our furture State. Sush as laying a good foundation fore here after and to do all things in view of Eternity. Fore all things that are only done [for] time will desolve when the body does. Tharefore our works will be veign [vain]. I feel a great Zeal this morning to press my way forward and have all things made shure fore time. O God the Eternal Father in the name of Jesus Christ of Nasreth wilth Thou fore give me all the sins that I have ever done since I have come here on this Thy foot stool, and let my heart be pure in Thy sight and my hands clean all the days I shall live in this probation, that my feet may never slip, that I may be filled with Zeal and that acording to /the/ knowledg and that knowledg that proceeds from the Father keep Thy servent from Evry veign thing, and as-

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<sup>3</sup>Lorenzo Snow (1814–1901) became an apostle in 1847 and president of the LDS church in 1898.

sist me to be true to The[e] and to all that love Thy name that treacherry may never have a place in my heart or ever be known among my posturity. Let peas beat down upon my dear Vilate that sorrow may pass away, and pease take the seat. Let Health be and abide with them and all that belongs to me. Even so Amen.

We reached Sincenata on Mondy morning about sun rise. This /was/ on the Ninteenth all well. Found the Saints in tolarble Spirrits. Frances Higbey<sup>4</sup> come to us on the 22 and on the tw[e]nty third he left us. I sent a leter to my son Wm. and one to my wife. O that I was such a man as I would desire to be, and Thou O God knowest I wish [to] be pure in hart, that all of /my/ sins may be bloted out that no one of them may ever appear before me in time or through out /all/ Eternity, or Ever sepperate me from my dear Vilate or anny of those that are con[ne]cted to /me/ by the ties of Na[t]ure. Thou knowest I Love my dear family, and may it increas more and more, that now [no] power can sepperate us from Each other, that we may dwell to gether through out all Eternity, and thare be in thrond [enthroned] on worlds, to propragate that thare may be no end to us or our Seeds. I desire to be wise and filled with Knowledge, even the knowledge of God. Let not Thy servent feet slip or do anny thing to bring a stane on his caricter or on the caus of Christ which he has imbraced. Now Father in Heaven I ask The[e] to seel these blessing on my head and all that belongs to me, and Thy nam shall have all the glory through Jesus Christ Amen.

This I rote on the 23 of June.

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<sup>4</sup>Francis Higbee (ca. 1820–after 1846) would be excommunicated for apostasy.

June the 29. I left Sancin [Cincinatti] one o clock on the *Alps* in company with P[hineas]. Young,<sup>5</sup> [Orson] Pratt, L. Snow, and Sister Clark. We reached Portsmouth, [Ohio] at ten left in half an hour—saw Charls Hurd.

July 28, 1843. Last Evning Elders Young, Smith, and Woodruff come in to our meeting. A Elder Page<sup>6</sup> was preacing. I must say I was glad to see them as Elder O. Pratt and myself have been hear in the City of Pittsburgh near fore [nearly four] weeks wating fore our Brethren. Now they have come I am glad and I thank my Father in Heaven. I have the privledg of hearing from my dear brethren and sisters and family. I recieved three leters one from my dear Vilate, one from my son Wm. and [daughter] Hellen. How pressous to hear from my dear wife and chilren in whome I love, and prize above all other things here on Earth, but I leave all these things fore Christ sake and the Gospell. Y[e]a the Lord knows why I do this. O Lord my God help Thy poor servent to stand fast in The[e]. that he may be true and faithfull to The[e] and his Brethren, all of his days, that thou O God would spare the Love of my Youth that we may be one in the all of /our/ days. and come forth in the Etearnal worlds to gether with our dear Children and friends. Amen.

August the 3. We left Pittsburgh by coash [coach] to Cumberland, [Maryland]. 125 [miles] most of the way on Rayl [rail] by the National Road. At Cumberland we took the [railroad] cars to Baltimore 140, we took a steem boat fore Phillidelpha. 65 by Steam and 14 by Rail way, then fifty by steam, first waters. 65 miles was [on] the Chesepeake Bay. The other was Delaware River 50 miles

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<sup>5</sup>Phineas Young (1799–1879) was a brother to Brigham Young.

<sup>6</sup>This is probably John E. Page (1799–1867), an apostle since 1841 who would be excommunicated in 1844.

we stade in P - - [Philadelphia] two weeks. Left on the 18 twok [took] steam boat fore Burlington [New Jersey] whare we twok coash fore Mount Holly [New Jersey] - at Judg Richards. He twok his cask [coach?] and Caried us to a place called the Square in Burlentown [Burlington] whare we held a woods meting on.

On the 21 we left fore New York. We took cars at Bording town [Burlington?]. Reached New York at six in the after noon.

A Bill of Expenses from Nauvoo, to city of New York

to St. Lewis.....	\$ 2 50
to Sincinata.....	5 00
to Pittsburgh.....	4 00
to Phelidelpha.....	13 00
to New York.....	<u>3 00</u>
	\$28 00

Left New York on the forth of Sept. reachede [Boston?] on the 5. On the 6 Elder Young and my self went to Salem. In Evning went to Marble Head hurd Elder P[ratt]. Preach. On the 7 we returned to Salem whare we stade one night then went back to Bosten held our confrance on the 19 in Boston. Eight of the twelve prësent. We left the 23 of Sept. that is Elder G[eorge]. A. Smith and myself, to New York. Left on the 27 fore Ph - - while thare went to Mount Holly on the 28 stade one night then returned on the next day left Ph - - on the third of Oct. reached Pittsburgh on the 7. Left on the Eight. Took the Steam boat *Rariton*. Got fast [fastened?] on a sand bar on the 8, 12 miles below and held fast till the 9, Eight in the morn-ing.

We stopt two days in Sincinata. Left on the 14. which was Sartaday on the Steamer, *Nautilus*. We reached Lewisvill on Sundy morning at 3 O Clock. Left the same

day in the after Noon. Past threw the Lock. Sun one hour high. On the 17 we reached Cairo, the mouth of the Ohio River in the fore part of the day weather pleasant. On the 19, we lay still in the morning on the account of Fog within 14 miles of St. Lewis.

*This part of the diary abruptly ends at this point and several miscellaneous items are added, including an 1847 poem by Kimball's first wife, Vilate, in her own hand:*

Winter Quarters Jan 17th 1847

No being round the spacious Earth  
Beneath the vaulted arch of heaven  
Divides my love, or draws it thence  
from him to whom my heart is given

Like the frail ivy to the oak  
Draun closer by the temptest [d]riven  
Through sorrows flood he'll bear me up  
And light with smiles my way to heaven

The gift was on the alter laid  
The Plighted vow, on earth was given  
The seal eternal has ben made  
And by his Side, I'll reign in heaven

Lines written by Vilate Kimball  
to her companion Heber C. Kimball

*This poem is followed by five "Strange Events" in Kimball's hand pertaining to temple work for the period 1842-45.*

Strange Events, June 1842. I was aniciated [initiated] into the ancient order was washed and annointed and Sealled and ordained a Preast, and so forth in company with nine others, Viz. Josph Smith, Hiram Smith,

Wm. Law,<sup>7</sup> Wm. Marks,<sup>8</sup> Judge [James] Adams, Brigham Young, Willard Richrds, George Miller,<sup>9</sup> N. K. Whitney.<sup>10</sup>

January 1844. My wife Vilate and menny feemales was recieved in to the Holy Order,<sup>11</sup> and was washed and inointed [anointed] by Emma.<sup>12</sup>

February the first 1844. My self and wife Vilate was annointed Preast and Preastest [Priestess] unto our God under the Hands of B[righam]. Young and by the voys [voice] of the Holy Order.

Apriel the first 4 day 1844. I Heber C. Kimball recieved the washing of my feet, and was annointed by my wife Vilate fore my burial, that is my feet, head, Stomach. Even as Mary did Jesus, that she mite have a claim on Him in the Reserrection. In the City of Nauvoo.

In 1845 I recieved the washing of my feet by \[what follows is in Vilate's hand:]\

I Vilate Kimball do hereby certify that on the first day of April 1844 I attended to washing and anointed the head, /Stomach/ and feet of my dear companion Heber

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<sup>7</sup>William Law (1809-92), second counselor to Joseph Smith in 1841, would be excommunicated for apostacy in 1844.

<sup>8</sup>William Marks (1792-1872), a Nauvoo stake president, was called a traitor after Joseph Smith's death, in part, because of his opposition to plural marriage.

<sup>9</sup>George Miller (1794-1856) became second bishop of the church in 1844.

<sup>10</sup>Newel Kimball Whitney (1795-1850), the first bishop of the church in 1844, was the father of one of Kimball's plural wives, Sarah Ann Whitney (1825-73).

<sup>11</sup>This is a reference to Joseph Smith's private prayer circle in which members were instructed in ceremonies later administered in the Nauvoo Temple (see Allen, *Trials of Discipleship*, pp. 125, 127).

<sup>12</sup>This is most likely a reference to Emma Smith (1804-79), the first wife of Joseph Smith (1805-44).

C. Kimball, that I may have claim upon him in the morning of the first Resurrection.

Vilate Kimball.<sup>13</sup>

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<sup>13</sup>At this point, for the sake of continuity, diary two—which jumps from 19 October 1843 to 28 May 1845—will be interrupted by diary three. Diary two, part two, ends with Kimball near St. Louis enroute to Nauvoo, which he reached 22 October 1843. Kimball would spend seven months at home before being called on his eighth and last mission. “I remained in Nauvoo all winter,” he later related, “enjoying the teaching of the Prophet, attending council, prayer meetings, . . . preaching in Nauvoo and branches round about, and doing all I could to strengthen the hands of the First Presidency” (“Synopsis of the Life of Heber C. Kimball,” *Deseret News*, 20 April 1858). Politics were also important in 1844, an election year. The Mormons debated whether to support the Democratic president, Martin Van Buren, or the Whig, Henry Clay. Since both candidates had refused to do anything to help the Mormons secure redress for Missouri’s wrongs, a proposal came to nominate Joseph Smith as a candidate for the presidency. This was done at the annual April conference of the church, and on 17 May 1844 a convention was held in Nauvoo at which Kimball and 343 Elders were appointed to go throughout the states to stump for Joseph Smith. This is the point at which diary three starts.





*Diary Three*  
*15 May-27 May*

1844 - 45

**T**he following record more clearly resembles a proper diary than Kimball's earlier efforts and provides interesting and important information about his visits in St. Louis, Cincinnati, Baltimore, Philadelphia, New York City, Boston, and other eastern cities. We learn of Kimball's efforts in Washington, D.C., to secure redress for Missouri wrongs to the Mormons, his reaction to the death of Joseph Smith on 27 June 1844, and his return to Nauvoo on 6 August 1844, three months after leaving home. Thereafter we are witness to his detailed account of Nauvoo from the death of Joseph Smith through 27 May 1845.

On the 10 of Sept. [1842; this entry is out of place in the original] I left Nauvoo with my wife fore Lima whare I met B[righam]. Young, G[eorge]. A. Smith,

Amesa Limon [Amasa Lyman]<sup>1</sup> where we held a two days me[e]ting. 19 Elders ordained, 12 baptised and since 8 more. Our Confrance in Ramos [Ramus] thare was 7 baptised, at Quincy thare was 5 baptised, 3 or 4 in Pason [Payson], on the 26 I retu[r]ned to Quincy. On the 27 Mr. John Carl died.

Nauvoo, May the 15, 1844. And it come to pass that I blest my wife and children and Sealled my blessing on thare Heads in the name of the Lord. I also ordained my son Wm. Henry an Elder. About ten in the morning I went to the landing with my wife, El[d]ers John Pack, Lelery [Ezra T.?] Benson.<sup>2</sup> Wm. Carri[e]d us with a wagon. Elder White [Lyman Wight]<sup>3</sup> was not ready to go. We went to Elder B. Youngs. Stopt a chort [short] time then came. home, and all was well.

May the 17. A genral convention was held at Nauvoo fore the purpas of chusing Delegate fore to Represent the diffrent State in the union.<sup>4</sup>

May the 20. Church called to gether by Elder L. White, spok on Pollicks. Called fore a collection. Recived \$4050 [\$40.50]. In the evning Bishop Whitney and wife come in, had prairs.

21. I left Nauvoo in company with about 50 or sixty of the Elders of Isreal. My wife and daughter and son Wm. went to the Landing to see me start.

22. Reached St. Lewis 10 in the fore noon. I see menny of the Saints. Spent the most of the day in getting some few things to send to my family and rote one leter

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<sup>1</sup>Amasa Lyman (1813–78) became an apostle in 1842.

<sup>2</sup>Ezra T. Benson (1811–69) would become an apostle in 1856.

<sup>3</sup>Lyman Wight (1796–1858) became an apostle in 1841.

<sup>4</sup>This is a reference to campaigning for Joseph Smith as president of the United States.

to my wife I will give a bill of the things that I got and the price as follows.

24 P[ounds] of chugar [sugar]	Price \$ 2 00
15 P of Coffee.....	1 50
4 Pounds of rasons .....	60
1/2 half bushel of aples .....	6

[The above are in one box by themselves; in another box are:]

8 Pounds of lump chugar.....	1 00
15 Pounds of chugar.....	1 00
4 P of salaratus [saleratus, baking soda] .....	40
1/2 pound of Tea .....	31
one quarter nutmags.....	37
one Pound of nuts.....	25
one doson of Lemmons.....	18
2 Jacks nives, fore boys.....	25

All of these I sent up by the *Ospry* in care of Mr. [Holdrige, a] New York store merchant his name [is] Holdrige. \$8.54. I also sent my wash by him one cog [keg] of rice 44 Pounds at fore cents, 1.92, two boxes and one cag [keg] 64 [pounds]. \$11.14.

On the Evning of the 22 we held meeting in St. Lewis. Elder Young and my self spoke to near 300 saints.

23. We left St. Lewis on the Stemer *Louis Philippe* at half pas twelve in the after Noon.

24. We reached Cairo at 3 in the Morning, the water High and on the rise. Elder B. Young and my self have a state room by our selves good fare, and a b[ea]utifull boat. Passengers and crew all sivel [civil] and kind.

25. All things past of[f] well. Br[other]. B. Young

and myself spent the day in matters of worth to us and all men.

26. All well, and peas [peace] reigns. No contention on this boat. I mist Br. Sanders note, caused me to feel uneasy [uneasy]. He said he would take my [words missing].

We reached the foot of the Ohio Falls Eight in the Evening. My dear Vilate how I would wish to speak a word [word] of consolation to her. Dear girl how much she suffers in her mind. O my Father let peas enter her breast. I ask it in the name of Jesus Christ Thy son Amen.

At six in the afternoon we reached Sincinata [Cincinnati]. I [went] direct to Timothy Bakers, found them all well and glad to see me. The Saints had a meeting in the Evening. Elder B. and my self preached to them. I slept on board of the boat.

Elders at 27. We had a conference of Timothy Bakers. He, Baker, was appointed to be ordained a high priest, to preside over the Church. We went aboard of steamer boat *Neptune*. Went on board at 10 O'clock. The Captain's name was J. J. Waman. Good man.

28. All well. We reached Portsmouth [Ohio] at half past seven in the morning. All past of [f] well, through Elder Wm. Smith<sup>5</sup> preached in the Evening.

29. All goes well I do not feel so well. In the evening Elder White spoke on the Book of Mormon.

30. All well. We reached Pittsburgh at six o'clock, put up at the American Hotel. Elder Wm. Smith and my self tended meeting with Elder Young.

31. On Friday Elder White, Smith and my self

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<sup>5</sup>William Smith (1811-96), a younger brother of Joseph Smith, became an apostle in 1835. As Kimball's diary shows, he was often at odds with other church leaders.

left and went on bord of steamboat for Browns Ville 60 miles up the Monongahela River. Got thare at three the next morning. Lay bord of the boat.

1 day of June [1844]. We took coach 6 in the morn- ing for Cumberland [Maryland]. We past out of the State of Pensylvania in to Meriland at three in the after Noon. We reached Cumberland at one Oclock at night all safe and sound.

2 of June, Sunday. Went board of [railroad] Cars presise [precisely] at Eight, in the morning. Reached Wash- ington City at 7 in the after noon. We was ten hours go- ing sum over 200 miles. We pute up at the National Hotell. Whare the Profet [Joseph Smith] put up when here in the year 1839. We have to pay two dollars a day. The weather was verry warm.

3 Monday. In the fore noon we went to see one Mister Linsey Adam [Adam Lindsey]. His wife and hired man belongs to the Church. He is one of the richest men in Washington. We shall go thare to morrow. 4 in the after noon Elder [Lyman] Wite went to bed and I went up to the capital, in the Hous of Reprisentives, for the first time. Juge Duglass [Stephen A. Douglas]<sup>6</sup> come to our Logins. Had a long chat with us. He wished us to call on him in the morning He would go with us give us an interduction sevel of the Congressman. He is a man.

4 Tuesday. Commenced five in the morning to rain. Casued me to feel bad. Elder Wite feels poorly. We went to see Judg Dugliss at nine in the morning. He was poorly. They are up most of the night. We have to do our buisness in the night. I finished a let[t]er to my son Wm. and pute it in to the office. We have two beds in our

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<sup>6</sup>Douglas was then in the United States House of Representatives from Illinois.

room. Evry thing nice a wa[i]ter to tend to us, when wanted.

We went up to the Capital half past twelve, went in to Hous of Reprisentitives. They ware dwelling on polticks. I went to Mr. Lindseys and stad all night.

5 Wensday. I went to the Capital, found Elder White. Stopt a chort [short] time went to our logins. At about five we went to a new logins, at a widow Ellis. We have to pay two dollars a day, one dollar Each. I rote one /leter to/ my wife. In the Evning saw Docter Doward and his mother. The old lady lives oposit of Sincinata. David Donward inquire after Robert Ain [of] New Port, Kentucky. They ware glad to see me.

6 Thursday. I pute three leters in to the office, one to my Br. Solomon, one to my wife. We went to see Judg Sample from Alton.<sup>7</sup> We got the petition to copy it. From thence we went to the *Globe* office, to see Br. [James C.] Little.<sup>8</sup> Went to the house of Br. Litle. Half past six in the after noon I went up to the Capital, as the Band of Musick had colected fore to play fore the City and Congressman. As thare is nothing else to [a]muse them. The Capital stands on a high plase [and] over looks the city. A very large park sevrel Pales [pools] of pure watter, ornimentded with all kinds of trees. When I see men and thare wives walking out two by two. O that I had my dear Vilate with me. Bless hur dear Heart, soul

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<sup>7</sup>This is Judge James Sample of the Supreme Court of the State of Illinois and a U.S. senator from Illinois. Kimball went to see Senator Sample to try to present to Congress a petition for redress for losses against the State of Missouri. This petition was placed before the Committee on Public Lands, but nothing was done about it.

<sup>8</sup>James Little (1815-93) was then, or sometime later, appointed to preside over the Eastern States Mission of the LDS church and eventually became Brigham Young's representative in Washington, D.C.

and body. It is 9 Oclock. Elder White has gon to bed. Last nite I clothed my self and offered up the Sines [signs] of the Holy Preasthood and called one the name of the Lord. He hurd me fore my heart was /mad[e]/ comfortable. I inquired by the rod.<sup>9</sup> It was said my family was well, that my wife would come to me in the East, and that Congress would not do anny thing fore us. I do not care wheather they do or not. It is none of thares to give. My Father in heaven owns it all and he will give it to, so let them go to thare own place. Good nite. I must go to bed.

7 Friday morning. We are well. We went to the Logins at Judge Sample to present him our petition fore the releaf of saints that was driven from the State of Missouri. He [ap]pears to be a warm friend to our people. He wishes us to have our rits as other Citizens of the United Stats. Requested us to call on him again. The wather is extream warm. I folded [mailed?] two of Genral Smith views on government and sent to Joseph Haywood in Grafton in Mass. All is well. At about Eleven Oclock I got a testamony that Congress would not do anny thing fore us at all, and that my wife would come to me in the East as He the Lord would open the way fore hur. The Lord shall have all the prais. O God helpe me to prais Thy Holy name all the days I live here on this Earth. Help me to be true to Thy Servent Joseph and to the

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<sup>9</sup>This was a rod about three and a half feet in length given to Kimball by Joseph Smith. Kimball believed that when he wanted to find out anything that was his right to know, "all he had to do was to kneel down with the rod in his hands, and . . . sometimes the Lord would answer his questions" by causing the rod to move (Solomon F. Kimball, "Sacred History," archives, Historical Department, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah; see also D. Michael Quinn, *Early Mormonism and the Magic World View* [Salt Lake City: Signature Books, 1987], pp. 204-206, 227-28.)



twelve and finly all that love The[e]. /May I/ hold them and thares sacred so let it /may it/ be in thare hearts to do the same to me, grant this to me and Thy name shall have all the Glory, and also that all of my family ware all well, and that we had done what was required of us in this place. At five in the after noon we left Mr. Mosses, being thare two days. We paid fore dollars and went to Br. Litles. He and wife had been baptised by Elder Orson Pratt. They made us free. Two or three come in in the Evning to inquire of our religeon.

8 Sartaday. After Bresfast, we went with Br. Litle to the *Globe* to see the Presses in operation by steam. Five of them. One of them print 40 in one minits that is 40 sheets. From that we went to the presidents hous, but did not see him. Then returned to Br. Litles. At 4 in the afternoon we went to Adam Linseys. His wife is a full bloded Mormon. We are both well and in good spirrits. The Lord is with us, and the Devle all about. We left Adam Linsley just at sun set. Had not gon over 50 rods [825 feet] toards the Capital, and met Elder Hide. We ware glad to see him and he us. He had just come from Chester County, Pensylvania. We sat down beside of the rode and had a good meeting. From thence went to Br. Litles, stade all night. Spent a plesent Evning to gether. We saw Judge or Genral Sample. He told us that our petition was pute in to the Comity [Committee] of Publick Lands. Wished us to call on him.

9 Sunday morning. We saw something was rong. I asked Br. Litle what the mater was. Said he my wife is tride becaus we taut the principles of revlation, and that the sick ware healled and so forth. So we had to move our quarters to a strang hous. He was [had been] verry anxciuous [anxious] fore us to go to his hous rather against our wils, we was with him one day and two nits. What a change.

This is our lot in this Generation. At three oclock Elders Wight, Hide and my self went one mile East of the Capital to Adam Linsleys and helde a meting at 3 oclock. Elder W. and my self spoke left a good impression. After W. and and my self returned to our Logins. Elder Hide stad at Linsey. Went bed Early. We was tired, but well. H. C. K.

10 Monday Morning. Rose in good healht. Elder Hide come in 9 Oclock. At ten Oclock I finished a leter to my daughter Hellen. Elder Hide carred it to the Post Office. O Lord bless my dear family, and give them Health and peas, and let Thy Servent Heber see them all in the flesh again, and have favour in Thy sight and be fore my family and before Thy servents, the Prophets and apostles, that no Alionation [alienation] may ever take place in this world or in the worlds that are to come. I ask it of The[e] O God in the name of Jesus Christ of Nasreth Amen. About 11 oclock I cald on the Lord in the proper way. The answer was to me that Congress had not got it in thare hearts to do the first thing /fore/ his people also my Family ware all well and that they all should be till I should return, and that we ware at liberty to leave this place, and go hence. In the after noon I went to Br. Boids, and ordained him an Elder. George Noelite was ordained [to the priesthood] and [made] an Elder. After that we went to Adam Linsey to Eat Charys [cherries]. Found O. Hide and White thare. Returned to our Logins about dark, tired out.

11 Tuesday. We rose at fore in the morning took cars 6 in the morning, got to Baltimore at nine. We crossed the Sisquellannah [Susquehanna River] by fary [ferry]— and reached Wilmington, [Delaware] at /two/ oclock. 1.14 mile [114 miles] from six in the morning to two in the after noon — and stopt one hour in Boltimore. We pute up

at Ellis M. Sanders in Wilmington, in Delaware thirty miles from Phellidelpha City. The Church come to gether in the Evning. Elder Whight in forepart of the meeting, and I followed him. We ordained one Isac Brown an Elder by the vote of the Church. They had a good spirrit, and recieved our testamony.

12 Wensday. The morning was cold. I felt bad and chilly simtons of the Ague. Br. Sanders and I went to the depo to get our trucnk. Went in /to/ the ship yard to see some Iron Steam chips. The Iron was near half an inch thick. Br. and Sister Sanders and family are verry kind. It seames like home. The Lord bless them fore ever. At 12 oclock I finished a leter to my wife and pute it in to the office. Saw the Perade of the Whigs, sevrel thousand in procession, papers on thare hats in[s]cribed with Large letters "Polk." Began to fire cannon/ad/ before daylite and kep it till nine in the morning. Foolry to me I went to Elder Browns, and lay down, and dremt I could /fly/ like unto a bird. It is said to be a good dreem. It signifies that you will prosper. It now sundown, and I will go up stares and coll [call] on the Lord my God that He will keepe me and my dear family from the Evles of this world. Held meeting in the Evning at Br. Joseph Ball. I spoke on the mammon of unrichousness. Elder Wight spoke mostly [about the] saints.

13. Rose in the morning I had the Bowles complaint. We went to viset some few of the Brethren. I had a dream last Evning. I flew in a bautifull manner. Saw a great convulsion, in water one man and hors fell in, but was saved. At 2 oclock, we went on bord of a steamboat, and went up the Delaware to Ph — [Philadelphia] got thare 5 in the after. Took cab to Wm. Smiths. Before we got thare I was taken with the chill and frever. I was verry sick, had good care taken of me. Sister Caroline

Smith was tapt [tapped]. She had two gallons taken from hur. It wuld way [weigh] 20 pounds. She come out of hur chamber to see me.

14 Fridy I had a bad bowel complaint. Had hard simtoms. Went to meeting in the Evning, Elder Whight preached.

15 Sartaday. We went to George Jeffers [Jeffrey?]. Took dinner. Elder White and Smith went with me. Some better.

16 Sunday. Preached in the morning. Had good liberty. Went to Jeffers to dinner. Elder Whight pres [preached] in the Evning and after noon.

/June/ 17, Monday. Went to see the sick. Was poorly myself. Went to Sisters McMin[n]. Stade all night. They ware verry kind to me. Elder Wm. Smith went to New York. Beter in health.

18 Tusday. Morning we went to Elder Smiths. His wife was about the Hous. Went down near the Navy to Eat Ice cream, being invited by George Jeffers, Elder Whight, Sisters McMin daughter<sup>10</sup> went with [us for] with ice cream. Stade at Sisters McMin all night.

19 Wensday. Rote a long leter to President Smith. Elder Forgens rote. I rote one. The day was verry warm. We stade in dors. Good health and peas.

20 Thursday. We rote in the Morning. In tolar-able health. Sister McMin and family are very kind. In the after noon we went to viset Br. and Sister West. Sister McMin, daughter, and Sister Poltry, Elder Wharton and wife. In the Evning Elder Wright Preached. The

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<sup>10</sup>Margaret McMinn (1829-?), born in Philadelphia to Robert and Mary Dull McMinn, is usually listed as one of Kimball's plural wives. Certainly he could have become acquainted with her during the fourteen days he was associated with "Sister McMinn" during 17-26 June and 13-16 July 1844 in Philadelphia.

Saints ware cold on to know wheather they would sustain the Prophets and Apoltes [apostles]. It was unanimus good feeling.

21 Friday. Went to see Sister Smith, all well. At fore Oclock we tooock the steamer *Baloon* fore Wilmington, at the foot of Chesnut St. We reached at half past six, in company with Sister Min and daughter, Sister Poltry and son. Put up at Br. Browns.

22 of June. Being at Br. Browns at Wilmington on Sartaday. The first day of the Confrance ranny [rainy] morning all well. We had a good time ordained 10 Elders. The Church Covented that they would sustain the Prophet, and the twelve. Had a good time.

23 Sunday. My health poorly. I Preach in the morn- ing to a tentaive [tentative?] congr[eg]ation, had a chill after I got through. Elder Wigh[t] spoke in the after noon.

24 Monday. Nothin of importance only went back to Ph.

25 Tuesday. Went a ride in compain [company] with Sisters Mckmin, daugheter, Sister Jeffers, had a splen- did view. All right.

26 Wensday. Went to Jeffers, stade all night at McMins. Br. Helison come up from Wilmington. Went to the Post Office found no letters.

27 Thursday. Took cars sevn in the morning in company with Elder L. Wight, and Sister Smith. We got to New Brunswick [New Jersey] at Eleven Oclock, by cares and Stam. We take dinner. Take steam boat at 1 Oclock. We reached New York at six in the evning at *The Prophets* office.<sup>11</sup> From thence we went [to] 17 Domnock

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<sup>11</sup> *The Prophet* (also known as *The New York Messenger*) was a semi-official organ of the Mormon church published in New York City and Boston from 8 May 1844 to 15 December 1845.

St. As to my self I pute up at David Rogers.

28 Friday, June. At 4 Oclock in the after noon. I took steam boat for Boston, in company with El. L. Wights, Wm. Smith and his wife. Went by steam boat to Woster [Worcester], whare we tooock cars at 1 Oclock, reached Boston at 6 in the morning. Went direct to Br. Phelps, whare we got refreshment. We met Elders B. Young, W. Woodruff, and O. Hide, and Orson Pratt.

29 Sartaday morning. Met in confrance at 10 Oclock, 7 of the Twelve present. Gave instruction to the Chruch on religeon and the polisy of government. In the evning Elder Wm. Smith preached the other six met in council at Br. Phelps.

30 Sunday. Meet in Franklin Hall in Franklin St. No. 16. at Half past 10. Elder O. Pratt preached. Hous was full. All wright. The text was, "Add not to the words of this Book." At 2 in the afternoon hous was full to overflowing. Elder Whight spoke on on different subject. In the Evning Elder W. Woodruff spoke. I got a bad cold.

July the 1, 1844. We met in the Mcladam Hall [Melodeon Hall at 361 Washington St.] at 9 Oclock. A convention fore the perpus of chusen delagats fore [at-]tending the Baltimore Convention [to nominate Joseph Smith for president on the Mormon ticket]. Elder B. Young was called to the Chare [chair]. The first cald on to speak was L. Wight, 2 was O. Hide, 3 Daniel Spencer,<sup>12</sup> 4 Wm. Smith, delagats chosen. At Half past 2 in the after noon, sevrel speeches from the Br. The meting well tended. Come to gether at 8 in the Evning hous full. Elder Young Spake in the Evning. Confusion brock out half past nine. The mob hurt one polceec [policeman?] verry badd, brock up at 10 Oclock all confusion but much good done.

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<sup>12</sup>Daniel Spencer (1794-1868) was mayor of Nauvoo, Illinois.

2 Tusday. We met in confrance, at the usual place of worship at Eight in the morning, 24 Elders present, two ordained. Most of our time spent making preperations fore our political meetings and so forth.

3 Wensday. I spent the day with or the forenoon, Wm. Smith and wife, had a good time. In the after noon spent in viseting saints. Stade at McAllester over night with Elder Young. In the Evning went to the Boston Museum [to see the "comedietta" *Husbands, Wives, and Lovers*] in company fore others.

4 Thursday. This morning went to the Tailors to get a suit of Clo[th]es. All of the City in confusion. O Lord bless my dear Vilate and my Children, and Thy name shall have all the glory. At 9 in the Evning went in the Commons, and saw the Fire works. Thare was thought to be one hundred thousand people present. It was boutifull to see.

5 Friday. At 12 Oc took cars to Linn [Lynn, Massachusetts], to the House of Sister Lewis. Stade all night. Elder B. Young was with. We had rest to our bodies. I inquired [of the] Lord if my family was well, my wife on hur way to the East. I meet hur at Ph - [Philadelphia] when I returned from Boltimore, had much rest.

6 Sartaday. Went to Depo at 9 to take care fore Salam [Massachusetts]. All well. My Father in Heaven bless my Vilate, and dear Children For O Lord I am Thy srvent I wish to be one with my dear family, that we abide in The[e], and be one. We reached Salem, at 10 met in Confrance, few S[ain]ts present. I spoke in the fore noon. Great stupor on the saints, and but few of the world present. Met in the Consert Hall, dismissed at 12. Went with Nathaniel Ashbey to dine at his Brothers, they are Jews. Salam has 30 thousand inhabitence. Menny of her inhabitence are Kimballs. Its one of the /oldest/ settle-

lers [settlements] or the first. Elder O. Pratt spake in the after noon. Elder White in the evning.

7 Sunday. In the morning Elder Young spake. In the after noon Elder White. O. Pratt in the Evning house full. All went of well.

8 Monday. In the morning Elder Haywood<sup>13</sup> went with me to South Danvers, as I have some connection [relatives?] thare, did not find them. We returned and took dinner with Br. Braint. Met in concert Hall 2 in the afternoon fore our Politacal meting. We held till 10 in the Evning. Hous full good feelings. All right.

9 Tuesday. We took cares fore Boston at half past Eight, reached at 10, all right. Left quater before five fore New York, got thare at 7 in the morning of the 10. Elder White left fore Phellidelpha at 9 in the morning, and I left at 2 in the after[noon] in the company with Br. Wm. Smith. The papers ware full of News of the death of our Prophet [Joseph Smith].<sup>14</sup> I was not willen to believe it, fore it was to much to bare. The first news I got of his death was on Tuesday morning in Salum of the 9. It struck me at the heart. We got to Phel. . . . [Philadelpha] at /half/ past past 11 at Night.

11 Thursday. We went to Wilmington, preached in the Evning, sevrel from Chester County. The Saints gave us 13 dollars.

12 Friday. We went to Boltimore in Company with delegats from Pensylvania, Deliware, and Meriland, 3 from Pen[sylvania]. We got thare at 2 Oclock, pute up at the Eagle Hous. We found Elder Holister at the Depot. Holister went with me. At the Post Office I found t[w]o leters ad-

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<sup>13</sup> Joseph L. Heywood (1815-1910) was a bishop in Nauvoo.

<sup>14</sup> Joseph and his brother Hyrum Smith were murdered on 27 June 1844 in the Carthage Jail, Carthage, Illinois.



vertised, one from my dear wife and one from Sarah [Peak]. Up to the 19 Joseph was clean out of the Hands of the mob. Elder White and my self went in to our closet and offered up the Singhn [signs] and praied that we might get some definite news pertaining the death of the Prophets. Toords [Towards] night one of the Brethren went to the office and got one leter from my wife up the [to] the 24 which day he gave Him Self up in company with Hiyrum, [Willard] Richards, and J. Tailor three days before they ware killed. This leter satisfide us that the Brethren ware dead. O Lord what feelings we had.

13 Sartaday. In the Later part of the night Elder Forges come to me, and said be up and out of this place. We left at nine fore Ph --- [Philadelphia] stopt at Wilmington, got to Ph --- at 7 at the hous of Sister Mcmin. They Had recieved a leter from Elder Forges, ritten from Lewis Ville, Kentucky. That gave us the pearticulers of the death of our brethren.

14 Sunday morning went to meting. Red the news to the saints. Great sorrow prevailed and agreed to dress in mourning. O Lord How can we part with our dear Br., O Lord save the Twelve.

15 Monday morning at Sister McMin. Elder Holister left fore Home. Elder White come in and [said that he] saw Br. Joseph. He said we had done all things wright.<sup>15</sup> In the after noon, I went to Jerman [German] Town in comany with Sisters McMin, and Daughter. When returned went to Elder Wm. Smiths. Elder Grant<sup>16</sup> had just returned from Nauvoo. 2 weeks on the

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<sup>15</sup>I am unable to explain how Wight "saw Br. Joseph," as Wight was in the east at this time. Perhaps he claimed to have seen the prophet in a dream.

<sup>16</sup>This is most likely Jedediah M. Grant (1816-56), ordained an apostle in 1845.

road. Things are composed. Then returned to McMins.

16 Tuesday, morning Sister Armstron recieved a leter from Br. Sims, Sister Jeffers come in, said Hur Husband was going to give me a gold peas [piece]. Elder Grant reached Ph --- with his wife two weeks from Nauvoo.

17 Wensday. I went to New York.

18 Left New York at five in the after noon. Paid fore dollars. All a lone.

19 Reached Bost[on] at six in the morning. Went to McCalisers. Found Elder B. Young, [Orson] Hide, O. Prat, and [Wilford] Woodruff, and felt sorrowfull fore the Loss of our Prophet and Partiarch.

19. I went to Salem. I was recieved with much good feelings. Preached in the Evning a good spirrit preveiled. Stad at Jacob C. Felts.

20. In the morning Early Br. Braint brought me a pare of boots. I left Salem at half past Eight in the morning. Got to Br. McColeslers at 10 found Elder O. Hide and O. Prat. We are all well.

21. Sunday morning I preached. In the after noon administered the sacrement, in the Evning Elder Young preached. I never saw the people more attentive.

22. Monday morning went to sister Polly Vose. I rote a line to Sister Anny Sympton by Sister Ruth Seares. The Lo[r]d Bless hur.

23 Tuesday morning. I took Brekfast at Mr. Appletons 39 Beacon St. [Boston] in company Ruth Wellington,<sup>17</sup> B. Young, Sister Cobb. From thence went to Br. McCalister. Found Elders Wight and Adams, from thence I went to Br. Phelps. Elder Adams Brought me

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<sup>17</sup>Ruth Wellington (1809-?) became one of Kimball's plural wives. They were sealed for eternity in 1846 but may have married in Philadelphia on this date. Today's rules for Mormon missionaries are considerably more stringent.

two leter one from my wife June 30. In the evning church came to gether, thare 32 Elders ordained.

24. Wensday morning we took cars at 7 in the morning. Reached Albany at 6 in the after noon. Stopt one hour took tea left at half past 7 in the Evning. Reached Buffalow on the next day on Evning at 9. On the day of the 25 I past all of my kindred.<sup>18</sup> A quick passage 34 hours from Boston to Buffalow.<sup>19</sup> The distance six hundred miles. In Bufalow we pute up at Hoofs inn.

26. We went on bord of the steam Boat *Buffalo*, fore Detriot. We tooock Deck passage, fore one dollar. We reached Fareport [Ohio] at 12 Oclock at night. Elder Hide left.

27. Slp [slept] well all night. I have a bad cold. The name of those with [me] are as follows: B. Young, L. Wight, W. Woodruff, O. Pratt, Wm. Hide,<sup>20</sup> Ruth Sears. Good feelings preveil. I went to the wash hous but I was not alowed to wash becaus I was a Deck passenger. Sed we have not ben known as Mormons. We reached Sanduskey [Ohio] at 10 in the fore noon. Quite a smart plase. O Lord bless me Thy servent Heber and his Brethren the 12 and help us to be one in The[e] as Christ is in the Father, and as the 12 that was with Christ ware one so let us be with The[e]. O Lord keep me in Thy own care, and leave me not. Fore I am not anny thing of my self. 22 to five in the after noon, we ware driven on deck, then drove down one by one like a flock of sheep that ware driven to slaughter. Sevrel persons in the shape of men looked on with snears and contempt as though we

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<sup>18</sup>This may be a reference to his former homes in Bloomfield and Mendon, New York.

<sup>19</sup>Kimball's itinerary is a little mixed up between Buffalo and Nauvoo, but the general route is clear.

<sup>20</sup>William Hyde was a missionary.

ware not human beings, but they may see the day when they will come to us fore favours. We reached Detroit at 10 in the Evning, put up at the Railroad Hotell.

28 Sunday. Went on board of the *Hurculus* [Hercules] bound fore Chacaugo [Chicago], fore 7 dollars. We went on bord at 10 set Sail at half past ten. We ware in the Lake St. Clean [St. Clair] when we took dinner. This boat is compelled by a wheel in the hind end.

29 Monday. Did not stop at anny port. All went on well. Rote one leter. Sailed all day in Lake Huren [Huron] water Verry clear.

30 Tuesday. Rote two leter one to Br. McCalisters. We t[o]uched Meanny [Mackinac Island] at 12 oclock. A great fish market. A garisson keep menny of the Lamonits [American Indians].<sup>21</sup> It is an iland, verry burren. Stopt half an hour. All well. Drempt of being dressed in uniform, in a splendid manner.

31. I rote two leters all well. The mate seams to[o] mean. Found folt [fault] becaus [I] was kind to Sister Ruth Seagers, caused others to slite us. They have thare own folly. All got along with.

August the 1, 1844, Thrusday. We left Millwaca [Milwaukee] 6 in the morning, have made two other stops in Wisconsin Territory. Splendid places. All goes well I sealed Six leters. O Lord bless my dear Vilate and my dear Children and all my fri[e]nds.

Pute up at Lake St. Hous Chacauga [Chicago] Thursday Evning. All well. Hansom place. Went to the office paid our fare to Galeena [Galena, Illinois] \$4.00 dollars a peas, 7 of us.

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<sup>21</sup> Mackinac Island had long served as a garrison, a post of the American Fur Company, and in Kimball's day was still visited by many Indians.

Au 2. Toock Brexfast at half past 6, at 7 in the morning started. 2 other passengers, had to get out and go foot crost mennu muud Holes. Let Wm. Hide 5 00 dollars.

3 Sartady. All well. No sleepe. Had to look out fore muud holes cross them on foot or get [stuck] fast. Meet with ill treatment.

4 Sunday. Got to Galeena nine in the morning. Pute up at the *Merican* [*American*] Hous. One dollar per day. Most sick, felt [feet?] swelled. Head ack.

5 Monday morning. Sick. Drempt of speaking before a large congration on the polesy of the Nation and the pollicy of our Religeon and that Joseph Smith the Prophet had laid the foundation of it and we had got to pute the masures in practice. He the Propet was present and heard it all, and sanction it all. All seamed Natural, as life. Let L. Wight have ten dollars. Left Galleny at 6 in the after noon. Went down the [Galena] River 7 miles into the Missipy [Mississippi].

6 Tusday morning. Reach Rock Island [Illinois] at 7 oclock. We reach Burlington [Iowa], at half past five. All went on well threw the day. This Steam Boat is called the *St. Croix*, the Capt name in Bursee. I drempt of my wife. When we got to Burlington sevrel come on bord that knew us. Landed at Nauvoo just at dark. Found my family all well.

7 Wensday. The Lord is on our side. The heads of the Church come together at the Sevnties Hall. Elder Rigdon gave us a history of his mission to Pittsburgh, and of his Vission.<sup>22</sup> The Twelve assembled at Elder John Tailors. In the fore noon, Mr. Latrip from Buffalow come

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<sup>22</sup>Sidney Rigdon claimed that he should act as guardian of the church and succeed Joseph Smith as president.

in, gave him a history of what we suffered by Governor Ford. All past of well. Wm. Law was in town.

8 Thursday. In the fore noon the Twelve met in Joseph chamber. On the same day the Church come together from diffrent parts of the country, to Organise the church. Elder Rigdon wished to pute him self forward fore President of the Church, but the Church chose the Twelve to be thare Leaders. They were presented, and recieved unanimus Vote. All seem pleased. Menny other things ware done on the same day. I payd Emma one thousand dollars in cash that I Recieved from Ellis Sanders of Meriland in Wilmington, and took up my Reciept in presents of Elder Willard Richards and Elder [William] Clayton,<sup>23</sup> which men help count the money. Thunder shower in the Evning.

9 Friday. Took my wife in my /wagon/ and went on the Hill to see the Temple. From thence went to B. Young and set in council with the Twelve and menny others, the Temple and Nauvoo Commites, in order to settle the maters of the church.

10 Sartaday. Sat in city council, all day. Gave five dollars to the Polees [police].

11 Sunday. Went to meeting in the fore noon. Elder Wights Preached. In the after noon we met in the Holly Order<sup>24</sup> at B. Young. All well.

Friends that are baptised Fore the dead, Solomon F. Kimball, Ann Kimball, Charls S. Kimball, Judeth Kimball, Jane Campbell, George A. Campbell, Mary

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<sup>23</sup>William Clayton (1814-79) was an 1838 English convert of Kimball's and a church clerk in Nauvoo.

<sup>24</sup>The Holy Order, or Quorum of Anointed, was composed of men and women who had received the washings, anointings, and other rituals prior to the completion of the Nauvoo Temple that would eventually form the major part of the temple endowment ceremony.

Campbell, Charlott Fitch, Vilate Ellis, Eliza Fitch, Samwell Ellis.<sup>25</sup>

My Family, H. C. Kimball, Judeth M. Kimball, Roswell H. Kimball, Wm. H. Kimball, Helen M. Kimball, Heber P. Kimball, David P. Kimball, Charls S. Kimball.<sup>26</sup>

12 Monday. The Twelve met in council at 10 Oclock at B. Young.

14 [13] Tuesday. Met in council with the Twelve till 2 in the afternoon then I went to Br. Winchesters<sup>27</sup> with my wife. Went to see the Raft.

15th [14] Wensday. Met in coucil with the Temple Commity and the stone cutters. Had a good time. The affect was good.

16th [15] Thursday. Met in council with the Twelve. G. Phelps spoke of the Harde ware and Merchandize and so forth.

17 [16] Friday. Mr. Woods [a] Layer sent for me in the after noon. I went to see Mr. Woods. Elder Hide went in with Emma—said some of the money I let her have was stollen. She wanted to have me give my honor if I would not tell me [?]. I did not give my honor. The same day Mr. Ralston gave a speech in the City Council.

20 [19] Monday morning. Br. Sayers came and gave me some onions. Wished me to speak to Elder Cla[y]ton bout a note that the Prophet held against him.

17 Sarterday. Elder Young came to my Hous and

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<sup>25</sup> Solomon F. Kimball (1770–1825) was Heber Kimball's father, Ann Kimball (c.1780–1825) his mother, and Judith Marvin (1823–24) his daughter. Vilate Kimball's mother was a Fitch.

<sup>26</sup> These are all Heber Kimball's children. Judith Marvin and Rosewell Heber (1831–31) had died.

<sup>27</sup> This was most likely Stephen Winchester, father of Nancy Maria (1829–76) who married Kimball in 1844.

we went to see the Temple and went on the wals with Elder [Reynolds] Cahoon, then Elder Charls Rich<sup>28</sup> went with me to Esry [Ezra] Bensons. All well.

18. Met in council at B. Young. Sunday. Elder B. Young made a motion and good feelings.

19 Monday. Met in council at B. Youngs, the Twelve present. Emma forbid the Temple Comity of taking the paperrs on the Secetary. I dremp of ketchin fish with my hands. Moved a hous. Had a trouble to rite [right, straighten] it up. Elder Dunham spoke of the Indians coming to the city of Nauvoo in Sept. to trade sevrel hundreds of them.

August 20, Tuesday. I went and spent a chort time with Hiram Smith widow.<sup>29</sup> Was called to Lay hands on Arther Millican. He was healled. I dremp the following dreames. I was on my wheel molding vessels on the wheel. They ware of a pure nature. Then an other thing is thare was a man come along to run, he went ahead of me, and run into a slow hole, and I on the drie land. He suak [sank] out of my sight.

21 August, Wensday. Went to Elder Richards hous, then went to the Printing office. From thence to B. Youngs. The Twelve met in Council. Elder Tailor and my self went after Elder Wight. He was sick and did not come. In the after noon Elder Young and my self went to the Temple. My wife went to Elder W. Woodruff, Elder Richards, and Tailor and thare wives. We took Tea with them.

22 Au., Thursday. In the Morning went down to Father Stones to get chaved [shaved] and have my head

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<sup>28</sup>Charles C. Rich (1809-83) was ordained an apostle in 1849.

<sup>29</sup>Mary Fielding Smith (1801-52), widow of Hyrum Smith, became one of Kimball's plural wives in 1846.



bathed with Tonick then went home. About one dosen come in among the number was three of the Twelve, B. Young, Richards, and G. A. Smith. The same day had my likeness taken by Br. Foster. From thence went to B. Youngs with Father Molby. Elder Richards come in with Jac[k]son pamphlet.<sup>30</sup>

August the 23, Friday. Got Ready to go with my family to Father Mikesels to get peaches. The children went. The Twelve went to Elder L. Wights. All sick. Tau[gh]t them go North fore to setle. In the after noon went to Br. Geens<sup>31</sup> with my Vilate. Sevrel presssent. Bles sevrel.

24 Au., Sartaday. Went B. Young. Met in coun-  
cil. Talked on maters pertaining to the Temple, and so  
forth. In the Evning went to Elder W. Richards, met  
with sevrel of the Twelve, to Baptise fore the dead Elders  
B. Young, G. A. Smith, A. Limon [Amasa Lyman], W.  
Richards. I was Baptis by G. A. Smith and W. Richards  
fore 5 of dead friends, and my wife fore 2 of hur friends.  
Thare names as follows, Solomon F. Kimball, Ann  
Kimball, Charls S. Kimball, Judeth Kimball, Mary  
Campbell, Roswell Murrey, Susannah Murrey.<sup>32</sup>

August the 25, Sunday. Met at the Stand at half  
past 10. Of the Twelve present B. Young, P. Pratt, O.  
Hide, O. Pratt, W. Woodruff, John Tailor, G. A. Smith.

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<sup>30</sup>In 1844, Joseph H. Jackson had visited Nauvoo and feigned friendship for Joseph Smith and other church leaders. He then went to Warsaw, Illinois, and published a thirty-two-page pamphlet purporting to expose Mormonism, entitled *A Narrative of the Adventures and Experience of Joseph H. Jackson, Disclosing the Depths of Mormon Villany [sic] Practiced in Nauvoo* (1844).

<sup>31</sup>This is probably William A. Gheen, father of Amanda (1830-1904) and Ann Alice (1827-79), two of Kimball's plural wives whom he married in 1844 and 1845.

<sup>32</sup>Solomon, Ann, Charles, and Judith were Kimball's relatives; Roswell and Susannah Murray were Vilate's parents.

Elder Woodruff spake in the Morning as he intends to start fore England on Tuesday. O. Hide will preach in the after noon, as he intends to start on the same day fore Kirtland and Parley ses [says] it is soul reviving and sin killing time. Elder W. Woodruff did not speak long. Elder Young spake a chort time. Elder Tailor bore testimony against those that murded Josph Smith and Hiram. He said they should be cursed and the Congration said Amen. Elder Hide bore testimony of what Joesph had Said when he was alive. He said Joseph said the Keys of the Kingdom would hang on the Twell [Twelve]. Elder Phelps and Cahoon bore testamony of the same as they hurd it from the Prophets lips.

Au. the 26, Monday. Tended council at B. Young. Letter read from Elder [James] Strang.<sup>33</sup> Ses he is a sucessor of Joseph. Went to see Elder Wight at five in the after noon at the Masonick Hall, to a Cort Marchal [Court Martial]. I drempt that I saw a large snake. Elder Young was with me I believe.

27 August. Br. Seayers and his wife come to my hous. I gave them a reccormmend [for the temple]. Then went to the landing with them, as they took the steamer *Osprey* [Ospray] on thare way to Boston. At 10 in the morning I met at the Masonick Hall with the officers of the Legion with the Twelve. Elder Young was nominated Liutenant General and Charls Rich Major Genral. When I went home. I found Sister Williams and hur Daughter Lavina Rigs. From thence I went to B. Young and met in council with the Twelve.

28 Au., the Wensday. Elder W. Woodruff started

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<sup>33</sup>James Strang (1813-56), one of the many claimants to succeed Joseph Smith, subsequently founded the "Strangite" church in Michigan.

fore England in company with Hiram Clark and Captin [Dan] Jones. I went in to see Emma.

29 Au., Thursday. In the fore noon Elder Marks met in council with Twelve. Thare was a fast kepe [held] in the after noon at the stand. I went to viset the sick.

30 Au., Friday. All well. Went to Farther Mixels to feest on Peaches and dinner in company with fore of the Twelve, B. Young, A. Smith, John Tailor, Hide. It was ranny [raining].

August the 31, 1844. All well. Went Home with the Mair [Mayor], Daniel Spencer. We rode on the Hill over Lorance. Toock dinner [with] P. Perrey. At 2 Oclock in the afternoon the officers of the Legion met in the Sev-enties Hall. Elected Liutenant Genral, and Magor Genral, of the Legion. Elder B. Young was Elected Liutenant Gen., Charls Rich Magor Genral. After Elected we had a speach from the two.

September the 1, 1844. Elder Rigdon gave us a lecter. Samwell [Samuel] James spoke in the after noon.

Sept. 2. Went to see Elder Richards verry sick. Had a talk with Br. Housten and wife. We had a talk with Br. Emmitt [James Emmett]. Baptised 25 fore the dead.

3 Sept. I baptised 25 fore the dead. My wife was baptised four as follows Samwell Ellis and wife Ellen Fitch and Judeth my Daughter, Wm. E. Murray and wife was bapt.<sup>34</sup>

3 Tusday. Went to John Packs and eat turkey.

4 Sept., Wensday. The Holly Preasthood met in the Evning. I took up a note from John Smith of fifty dollars paid the cash. We Praid as follows, to overcome the smit [suit] fore the Temple of the Church.

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<sup>34</sup>Vilate's mother was a Fitch. William E. was Vilate's brother.

5 Thursday. Prair meeting in the after noon, the Twelve spoke of the wickness of Elder Rigdon. Went home and used the Rod. I got a witness Elder Richards would live, that we would over come our enimes. Rigdon, Bennet [John C. Bennett], Highbied [Higbees]<sup>35</sup> ware combining.

6 Sept., Friday. Went to B. Youngs with my wife then to Mary Smith, Hiram Widow. From that to Elder Richards, he was beter. After Elder B. Young and my self went to viset the sick at Levi Richards. When we got to my hous, Alonso [Alonzo] M. Whitne[y] come to my hous and told Elder B. Young and my self the plans that ware working by Elder Rigdon and others against the Church.

7 Sartady. Much buiness. All rite.

8 Sunday. Our meeting was turned into a confrance. Elder Rigdon was cut off [excommunicated] with fore others. Meeting held 6 or 7 hours. Great union. Fore Hands in favour of Elder Rigdon.

9 of Sept., Monday. The Twelve had council at my hous. Brock up at 2 in the after noon. Then I went [to] John Packs, from thence to the Temple, from thence to Elder Babits<sup>36</sup> office, to Br. Woolies. Elder B. Young was with me.

10 Tuesday. I was sick. Went to B. Young. He and my self went to the foot of Main St. The *Ospra[y]* Landed thare. Elder Hide left fore Ohio, Elder Ri[g]don left. We held a council at B. Young. Judg Demming<sup>37</sup>

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<sup>35</sup> John C. Bennett (1804-67) was an apostate Mormon; the Higbees were probably the anti-Mormons Chauncey and Francis.

<sup>36</sup> Almon W. Babbitt (1813-56) was a Mormon representative in the Illinois State Assembly in 1844.

<sup>37</sup> This is probably Miner R. Demming, brigadier general in the Illinois State Militia, one time sheriff of Hancock County, Illinois, and

met with us. Went Br. Lyons. Elder Limon sick. From thence went to Br. Geens, then to Br. Cheaces [Ezra Chase?].<sup>38</sup> They ware sealed. All wright. Held a council at B. Youngs concerning Legion & Arsnal.

11 Sept., Wensday. Went to find location fore to sit the arsnell, tended council at Erastus Snows in company with B. Young and six others.

12 Thursday. Fore part of the day spent in teaching. At two in the after noon I tended funral at Elder Pammers. A little girl dead. My wife went with [me]. We had pleassure to gether in ta[l]king of things of the Kingdom. Had a Dream last night sayling [sailing] in a ship on a small boat [lake?].

13. Sept., Friday. Went to the offercers drill in the fore noon. Spent some time at the Temple.

14. Nothing New—

15 Sunday. Elder P. Pratt preached in the fore noon. O. Pratt in the after noon.

16 Sept., Monday. Picked out a spot fore the arsnell.

17 Tusday. Traning of the Legion.

18 Wensday. Elder B. Young Recived a later from Wm. Smith one from Elder Grant. Spent the after noon at Sarah Allies [Alley, a recent convert] with my wife, Elder B. Young, Erastus Snow, B. Nobles, and thare wives.

19 Thursday. Went to Br. Wm. E. Murray, Elder Winchesters, and carried the leter El. B. Young had recieved from Elder Grant, concerning Elder Winchester. Saw Silvester Smith and Bat B. Nobles [Joseph B. Noble?].

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friendly to the Mormons.

<sup>38</sup>This is probably Ezra Chase, father of Charlotte (1825–1904), one of Kimball's plural wives whom he married in 1844.

20 Friday, Sept. Went to the Temple. Elder Claton rote me a leter to Sister Ruth Seyers. Sister Evens was sealed to hur Husband fore time and Eternity. Took dinner with Sarah Ally. It rained hard and become cold.

21 Saturday. Went to Br. Haltons and Sealled Him to his dead wife, and gave the family council. From thence went to Winsor Lyons [Windsor P. Lyons], found B. Young, A. Limon, had a smart chat.

22 Sept., Sunday. Elder B. Young preached in the fore noon. Went [to?] El[der]. Cahoon, then to the Seventies. and spake to them. From thence went to E[l-der]. Tailors. Mr. Conal come from Scot[t] Co. to take those men that had murdered Joseph Smith.

23 Monday. Went to the Temple. From thence went to Sariah Allies. In the after noon went on the Hill with my wife to the hous of hur Brother Wm. Murry. Went to Bed at 11 in the Evning. At one in the Morning, the Marchal cald on me, to tend a council at B. Youngs. Whather we should send some of our men to Take Charp [Thomas C. Sharp] and [Levi?] Wiliams.<sup>39</sup>

24 Tuesday. Went to B. Youngs. From thence to Winsers Lyons, whare thare six of the Twleve met in council. Joseph Young<sup>40</sup> met with us. We selected Seventy Presidints to preside over the Seventies, as it takes seven Presentice [presidents] to preside over Each seventy. We selected fifty High Preas to Preside over different sections of the Country. I went on the Hill to Br. Rolce. Sealled them to gether fore time and Eternity

25 Sept., Wensday. Went to the Temple, with my son Wm. got 2 gunes.

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<sup>39</sup>Thomas Sharp was the editor of the anti-Mormon *Warsaw Signal*; Levi Williams was an anti-Mormon committee member from Warsaw, Illinois.

<sup>40</sup>Joseph Young (1797-1881) was a brother of Brigham Young.

26 Thursday. Spent the fore noon at B. Young held council, B. Winchester cut off[f] and his wife. Tended prair meeting in the after noon, had council at the Temple, the Governors tro[o]ps ware in Town.

27 Friday. The Governer [Thomas Ford] come in to the City with fore or five hundred troops formed in to a hollow square. Stopt fore two hours. Laid in fore provisions. He the Governer stopt at the Mansion, they marched threw the city all civel.

28 Sartaday. The Legion was cold [called] out. It was reviewed by Governer Ford, Genrall Harden<sup>41</sup> and others. The day went of well. We are desmised at 5 in the after noon.

29 Sunday. Held metings at the Stand. Elder P. Pratt preached. Elder Yong spoke. I held meting at Sisters Bullards on a funral acation [occasion]. Had a good time.

30 Last day of Sept., Monday. Viseted sevel houses Sister Closens, Sister Bullards, went [to] B. Youngs. Went to see Mother Smiths.<sup>42</sup> Mrs. Harris was sealed to Mr. Jacob on the 10, an other sealed to Br. Jacob for time and Eternity. The same day Jessa was sealed to his wife. We held council of the Twelve in the Masonic Hall in the Evning.

Oct. the 1 Tusday, 1844. Spent the fore noon in visiting the sick. Charp and Wiliams was Taken by the Governer. Had a meeting at my hous in the evning of the Holy Order. Praied fore the sick and fore the Governer.

The 2 of Oct., Wensday. All well. The Council of the Twelve conviened at my house at ten. Layer Woods

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<sup>41</sup>John J. Hardin, a lawyer, served as brigadier general in the Illinois Volunteers to keep order in Hancock County.

<sup>42</sup>Lucy Mack Smith (1776-1855) was the mother of Joseph Smith.

came in to restore [rehearse?] what he had been said [told?]. In a chort time Elder Babbit come in, read a leter from Oliver Cowdry.

3 of Oct. Thursday. In the morning went to Mr. Weathers store and laid in for groc[er]ies. El. B. Young and myself went to Br. Marcoms [Markham]. Spent some time at the Temple.

4 Friday. Met in council at Sister Emma Smith in company with my Br. [Brethren] of the Twelve, the Bish-ops over the Temple commity and expressed our feelings to [her]. She seamed [thought?] our intentions ware to be pleased with our course. It seemed like old times. I had a dream that I flew.

5 Oct., Sartaday. I wnt out to Esry [Ezra] Chases to viset the sick. Br. Rockwell<sup>43</sup> went with me. Sister Adams came to my hous.

6 Oct., Sunday. Met in Confrance at the Stand at 10 Oct. I should think ten thousand present. Elder Young spoke. Orson Pratt opened by prair. Elder Tailor spoke in the afternoon. A bad night.

7 Oct., Monday. The Heads of the Church were laid before the church. They all past [passed] except Elder Marks. John Tailor spoke in the after noon. All past off well.

8 Oct., Tuesday. Thare was five hundred Seventys and High Preas ordained. 11 Seventies [quorums] Organised with Presidents over them. A heavenly time. All things went on well.

9 Wensday. Had a council at B. Young. Went to Deckers. In the Evning B. Young, P. P. Pratt and my self went to the Concert Hall. Had a good time.

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<sup>43</sup>Orrin Porter Rockwell (1813-78) was at one time a bodyguard of Joseph Smith.



10 Thursday. Spent the day in visiting the sick. Father Esra Chase was sealed to his wife by B. Young.

11 Friday. Went to the Temple, to Br. Geens. Waggon was there, all things were right.

12 Saturday, Oct. Got a barrel of flower [flour] of B. Young. I was complained of [to state authorities for helping to build an arsenal and for treason].

13 Sunday. Elder P. Pratt preached.

14 Monday. Elder B. Young and my self went Over to Esra Chase and staid all nite. Br. Scofield carried us in his Buggy. No one knew where we were gone.

15 Tuesday. Br. Dikes [George P. Dykes], and Br. Busard come to Br. Chases after us at 10 O'clock, they were full. We went and got Elder Lorenzo Young.<sup>44</sup> We left Nauvoo at 4 O'clock in the afternoon. Got to Br., we got to Erastus Bingham at 8 O'clock in Ramus. Stopped all night.

16 Monday. We started in company with Br. Busard and Br. Anderson. and Dikes, with Elder Dikes, the Teames and their wives. We traveled 40 miles. Staid over nit, at Br. Ames. Got there in the evening had a good supper.

Knox County. 17 Thursday, Oct. Went to Stark County. Stopped at the house of Br. Gillet and Grant.

18 Friday Oct. Went to Providence, Buron [Bureau] county. It Rained and snowed all day, fell 4 inches, very cold and windy.

19 Saturday, Oct. We reached Ottaway [Ottawa]<sup>45</sup> at 11 O'clock at the house of Br. Busard drove 44 miles. Got to bed at 12 o'clock. All past of well.

20 Sunday, Oct. The Brethren come in to Br.

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<sup>44</sup> Lorenzo Young (1807-95) was a brother to Brigham Young.

<sup>45</sup> There was a Norwegian branch of Mormons at Ottawa.

Busards. Elder Pratt preached in after noon. In the Evning the Brethren come to gether. Good saints. Ottaway Lies on the Illinois Rivever. The Fox River and the Kankakee makes the Illinois River. A fine country, two hundred housses, Elder B. Young, P. P. Pratt, and my self ware to gether this Evning. Thare was 21 Brethren present. All rite. So let the Lord be praised fore His kind love to me.

Oct the 21, 1844. Slep at Br. Lumars. Took Brexfast at Br. Nursses. Fine day. It is a splendid place. Left fore the Norway Society 10 Oclock. Took dinner at Br. Millers. Put up at night at an inn, at Wm. Dunavan. He and wife ware members of the Church.

22. We went and looked out a Location fore a meeting hous and the Center of the City. The church of the Norwegan Number 50. Found them feling well. Had a meeting in the Evning at Br. Andersons. Slep at the same place.

23 Wensday, Oct. The Br. come to gether at 10 Oclock. We concluded [to] set of[f] a town, and call it Norway. We dedicated it to the Lord. We traveled forty two [miles] at [to] the House of Anson Pratt, the farm of P. P. Pratt.

24 Oct. We ware roused in the night by six men wa[t]ching the hous. We got up loded our firelocks. A fine day. The Lord be praised fore His kindness to me and my Brethren. We put up at a hous 3 miles from Peora [Peoria]. All rite.

25. Started Eight in the morning. Travld 42 miles [to] Allis Burgh on Spone [Spoon] River. At Mr. Smiths our bill was 250 [\$2.50].

26 Sunday. Started and went 2 miles and Lorenzo [Young] had to go back after one of our horses that run

back. We reached Ramos in the Evning and pute up at the hous of Br. Bingham.

27 Monday. Left in the morning and reached Nauvoo 2 in the after noon. Found my family well.

28 Oct., Tuesday. Thanks be unto the God of Abraham, Isac and Jacob fore He is good to His servent H. C. Kimball in listen to the the praises of Thy servent. Drew som logs fore my hous.

29 Wensday. Went to Br. Winchester.

So on to the 6 of November. I spent my time in visiting the sick and couciling the Saints.

To [on] the 5 I took steam boat fore Quincy in company with my wife, Elder Babbit and wife. Crost over to Mont Rose [Montrose, Iowa], and went bord of *St. Croix*.

6 this morning we left Kear [Keokuk, Iowa] & in the morning, left fore Quincy. Reached Quincy 2 in the after noon. Stopt in Quincy two days, returned back on the *Mermade* to Kerkerk [Keokuk]. Took waggon to Mont Rose, 5 in company. My Health bad from the time I left home till I returned home Sartudy night. I went on to my bed and sufferd about ten days pain. This day I begin to feel considerable beter.

It is No [now] the 22 [of November?]. A B[ea]utifull day and I feel to say the Lord be praised.

Wensday.

[1845]

1845

On the 21 Jan. I had a dream, that I flew and cot [caught] fish in company of B. Young.

January the 21, 1845. B. Young and my self spent our time with the Temple Commity Archtecter. In the Evning Had council at Elder Richards. In the evning spent at Br. Wooderds in company with B. Young, G. A.

Smith, John Tailor, W. Phelps, and sevrel others, with our wives.

24 Jan, 1845. N. K. Whitney, B. Young, and my self met at B. Young. Spent the after noon in washing and inointing [anointing] our bodies, and fore prair. The Lord was with us.

Jan. 24. I had a dream concerning Father Cullon. He was Besmeared.

January the 25, 1845. In the Evning fore persons, females recieved thare Anointing [including?] Hellen Kimball. The same Evning I sat down in my hous in the presents of my wife and inquired of the Lord by the Rod as follows, If we should finish the Temple, it was verly yes, that my sins ware fore given and that I should overcome, and get my Apointment of my inheritence while in the probation and that the Temple commity ware not Enimes to the Twelve Apostles.

Jan. the 25. Elder B. Young gave /me/ five Pounds [English money].

Jan. the 26. I preached in the Musick Hall. In the evning the Holly Prest hood meet over Elder Parly P. Pratt store. Elder Page Recieved his admittance in to the Holy Order.

Jan. the 27. I preached the funral of Perry Green [Perrigrine] Sessions wife.

Jan. the 28. Quarter past 12 in the morning my wife was delivered of a fine boy [Brigham Willard]. The wives of Titas Billins [Titus Billings] and Winslow Far[r] ware present with my self. The Lord God of Isreal was with us and He shall have the Gloory. Just at day light Brother Cooedy come after me. I went and laid hands on his wife. She was delivered in minits. Went to B. Youngs this day. The serculers [circulars] come out fore the agents that ware pointed to collect Tithing. Elder B. Young and

my self went to the Trustee office, met in council J. Tailor, J. Page, N. K. Whitney, George Miller, R. Cahoon, Wm. Claton, Elias Smith. A letter read by Clayton from Wm. P. Richards.

Jan. the 10 [30?]. Sister Elisa Chase the wife of Charles Chase, come to my hous and brought me one chic[k]en, two roles of butter, that I might remember him.

Jan. the 10 [30?]. Ebenezer Brown, Jams S. Kimball, James Rawlins fetch me a load of Provisions, Sidney A. Nolton, Andrew Olever Stratton, Bengamin Frost, Isack Stuart.

Jan. the 29, 1845. And it came to pass that B. Young and my self met in council at Elder Richards in company with others. Hurd a leter read from [Jacob B.] Backenstos.<sup>46</sup> From thence met in council with the Temple Commity and trus[te]es with the Clurk. We the Twlve desided that they should have 200 dollars a day fore 6 days, and have thare Tithing reccored.

Jan the 31. Fredrick M. Vanluven [Van Leuven] Brought 16 p. of Pork. Perry Kise one bushel of wheet. Joseph Fleshen one bushel of Meal. Jacob Bigler half bushel of Meal.

Febuary the 1 [1845]. Went to the Temple. Also to Genral Riches. At 10 Oclock in the evning Elder B. Young and myself went and saw Joseph and Hiram.<sup>47</sup>

Feb. the 2. In morning went to Titas Billings, seel ed him to his wife. In the Evning preached at Brother

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<sup>46</sup>Jacob Backenstos was sympathetic to the Mormons and succeeded Miner Demming as sheriff of Hancock County.

<sup>47</sup>This apparently refers to an exhumation, although the actual site of the graves was kept secret for many years by Emma Smith and members of the Smith family.

Gullies hous. John Smith<sup>48</sup> and Bishop [George] Miller spoke.

Feb. the 3. Spent the [day] in visiting at difrent places. Went to the Music Hall to pute in my votes fore to elect the City officers.

February the 4, 1845. The Kingdom of God [the Council of Fifty] met in the Seventies Hall. The same day I viseted Mother Smith, the Prohets Joseph mother.

Nauvoo, January the 29, 1845. [This entry is out of order in the original.] Brigham Wilard Kimball, Janu. 28. My wife taken sick on the morning of the 29 quarter past twelve. She was deliverd of the above son of Promise, the above [following?] revlation. Verly thus saith the Lord, the Lad shall be grate Like unto his Father Even a Prophet Seer and Prophet from his youth on whom the Priesthood shall rest from his birth to all Eternity even so Amen. Given by Brigham Young.

Feb. the 5. Nothing new. Went to the Temple. Had a good viset [with] N. K. Whitney.

6 of Feb. Went to the Temple with P. [Phineas Young] and B. Young. From thence to the Musick Hall to the funral of Br. Whitney. B. Young Preached. The day fare. Last Night I was to work on my wheel with others in the Pottery and Putting vessels in the Kil[n] fore to burn as thare [are] sevrel of them. The work was great. Took Tea with Sariah A. [Sarah Ann] Whitney<sup>49</sup> in company with B. Young. In the Evning clothed my self.

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<sup>48</sup> John Smith (1781-1854), an uncle to Joseph Smith, was the LDS church patriarch.

<sup>49</sup> Sarah Ann Whitney (1825-73) was a daughter of Newell Kimball and Elizabeth Ann Whitney. She was one of Kimball's plural wives; they married in 1845.

7 Feb. In the morning went to the Temple, with my son Wm. Last night I drempt of fruit, Aples and Peaches. I was on the water saw menny fish.

8. Simmon P. Comfort come from Bare Crick [Bear Creek]<sup>50</sup> brought me some provisions. The Lord reward him.

9 Feb. At 9 in the Morning I went to viset Mother Smith. From thence went to the Propets old store whare the City council convened, and the New Council took thare place. Last night I drempt that I flew. Saw a freshet[?]. O Lord save Thy servent Heber from all snares that m[a]y be laid [be]fore him and not let him fall and all Thy glory shall be given to The[e] threw Thy son, Jesus Christ, amen.

10. Went to the Temple. Talked with Bishop Whitney.

11. Went to B. Young. From thence to the Printing Office. The Polees [police] took a man that helped murder Joseph and is now in charge [of the agitation]. From thence went to Elder John Tailor whare there was a council convened who had entered in to an order of Agrculter [Agricultural] Society of Twelve men, with 3 at thare head of the Twelve.

12. Eleet [John Elliot] Had his Trail [trial]. B. Young and my Self went to the Temple. In the Evning Br. Pack come after me and I went to his hous.

13. And it came to pass that I stopt at home half of [?] as so ses my wife. Went to the Temple in the Evning. B. Young, W. Richards, G. A. Smith, Br. Woodard, Br. Vance, with thare wives come and spent the Evning. Had a good time.

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<sup>50</sup>This was a Mormon settlement twenty-eight miles south of Nauvoo.

14. Father [Isaac] Morly<sup>51</sup> sent fore B. Young and my self to come to [see] Br. Coles as he was ran from Lima as some of the Brethren [had] been [charged with] steeling.

Monday the 24. Went to Ramus in company with 9 others. Stopt 2 nits. Settle the Church afares. Had a good time. Eight Brethren come after us. The Saints supposed we ware in Gale [jail].

On the 28 held a council at Elder Richards on the case of Emit [James Emmett, who had led a group of Saints out of Nauvoo against counsel] and [John] Smith [who was sick].

March the 1, 1845. In the morning it thunderd and rained and hailed. At 9 in the Morning it come of clear. At 10 the Kingdom [Council of Fifty<sup>52</sup>] was in Session. 13 more Added. Held till night. Thare was nine chosen to go in serch of a Land fore the Saints.

2 of March. I preached at the Musick Hall. Elder Page spoke after.

10 of March. Elder B. Young and my self spent the day in part with Elder Richards. All of us quite unwell.

11 March. The K[ingdom] met at the Seventis Hall at 10 Oclock, 40 in Number. The day fare. Silas [Cyrus?] Daniels was Recieved as one of our Number. Meting /opened/ at 10. We adjourned for one hour. I went to Mary Smiths to dine. My wife was viseting.

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<sup>51</sup> Isaac Morley (1786-1865) was a stake president at Lima, also known as the Yelrome (Morley spelled backwards) settlement.

<sup>52</sup> This refers to the Council of Fifty, first mentioned by Kimball on 4 February 1845, a partly secret group of leading church members and citizens of Nauvoo which Joseph Smith had organized in 1844. Its purpose was to function as the political arm of the church. Its existence reflected the belief of early Mormons that a literal, physical kingdom of God was soon to be established on earth.



12. The day plesent. Took my wife [to] sisters Fanies. Went to Aron Fares. Took diner [at] Winchesters.

13 March. At 6 Oclcok Wm. [Kimball's] wife was deliverd of A Daughter just as sun set by Sister Bilins [Billings] and Sester [Patty] Sessions who are our most skilful Midwives in Isreal. Sister Kimbal and Sister Lion assisted. The God of Isreal was with us, and His name shall have all the Glory, and may peas rest down on Thine Hanmads [handmaidens], that they may always be blest in all such Caces [cases], from hens forth all of thare days and Thy name shall have all the Glory.

[Benjamin B.] Brackenbarry [a grand jury witness in the Smith murders investigation] went to Augusta with 7 of the Brethren [on charge of perjury].

14. Peek [Sarah Peak] left the city on the Evning of the 14. I Joined Br. Jones to Rebeca Burten in Mariage.

15. of March. Went to Temple with the Twelve and commity and Bishops, to urge on the Temple. At 1 oclock at the Seventies Hall whare the high Council met on the case of Elder P. Adams. 5 of the Twelve present and the 2 Bishops.

16. Held meting at the stand. I preached at Br. Lucas on the case of Br. Horn that was killed with a stone. In the evning met the singers.

17. In the Evning Elder B. Young and my self met the Singers in the Concert Hall to put them at peas.

18. The Kingdom met in the Seventies Hall.

19. The Brethren come home with B. Brackenbury from thare last trial. [The prosecution was not prepared and asked for a delay.]

20. Spent part of the time at the Temple. The Holly Order met in the Evning at B. Nobles.

21. In the morning went to the Temple. Went to B. Clarks store with my wife. In the Evning met with the Holy Order [at] B. Nobles.

22. Elder J. Page went with me to Daniel Cahoons to lay hands on his wife. At 9 Oclock at the Seventies Hall the Kingdom met in council 39 present. O Lord bless my dear Brethren and remember Thy Servent H. C. K. for he is redy and wants Thy grace to helpe him to be faithfull. Bless his dear wife V. M. [Vilate Murray] and his children and spare them to see old age. My Father in heaven, Strengthen my faith and my Body to indure to the end, and that to an old age and that I may never go astray from The[e] in anny thing while he [I] shall live or anny one of his [my] Brethren the Twelve.

23. I went to the Music Hall with my wife and Daughter. Spoke one haur and a half on Temple and Nauvoo Hous. Good felings in the Saints.

24. In the morning went to B. Youngs. At 2 Oclock at the Masonick Hall, with the Brick Makers. Thence to the Temple. Went to Brother Millers at 4 Oclock and took super in company B. Young, N[ewell]. K. W[hitney]., P. Young. In the Evning the Bishops come to gether to reorganise the Bishops in the diffrent wards of the City.

25 of March. The Council of 50 met in the Seventies Hall at 10 Oclock, 47 members present. A plesent day.

26. Went to Aron Fars. At the Temple. Part of the Amos Fielding [company of emigrants] Landed from England.<sup>53</sup>

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<sup>53</sup> This is a reference to the twenty-ninth organized company of emigrants from Europe. The company of 200 sailed on 17 January 1845 in the ship *Palmyra* from Liverpool under the direction of Amos Fielding and landed at New Orleans.

27. Went to B. Youngs. [Saw?] Amos Fieldind. Then went to the Temple. Held Council at Father Cutler,<sup>54</sup> Twelve, Bishops, Temple Commity. In the Evning recieved the washing of my feet by Sarah N.<sup>55</sup>

28. The morning fine. Family well. In the Evning went to the Mansion [House] took supper. 90 persons. The band present.

29. In the morning went to the Temple, with B. Young. Recieved a Leter from Elder Woodruff dated Liverpool, Jan the 13, 1845.

30. I went to the stand, being on the Sabath day. Very windy. Elder B. Young and Babbit spoke.

31. Monday. Windy Last night rained. I also dreamed of Swiming. Viseted the Patr[i]arch John Smith. His health poor.

Apriel the first day [1845]. The weather clear. Went to the Temple. From thence in Willard Ricards of-  
fice, present B. Young, W. Richards, G. A. Smith, J. Tailor, and my self. Elder Richards began to read the history of the Church or the History of Joseph for corec-  
tion, as Joseph had only corrected 42 pages.<sup>56</sup>

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<sup>54</sup>This is Alpheus Cutler (1784-1864), father of Emily (1828-52) and Clarissa (1824-52, and my great-great-grandmother, incidentally), two of Kimball's plural wives whom he married in 1845. Cutler later founded the Mormon schismatic "Cutlerite" church.

<sup>55</sup>This seems to be a reference to Kimball's first plural wife, Sarah Peak.

<sup>56</sup>For the "History of the Church," or "History of Joseph Smith," which was then appearing in the church's *Times and Seasons* periodical in Nauvoo, Willard Richards compiled an account of a certain period as well as he could from the records he inherited and then read it aloud to Kimball, Brigham Young, and others, who corrected errors and added information. Unfortunately for later researchers, much of what Richards learned from others was added to the record in the first person, giving the impression that Joseph Smith himself had said or written it.

Apriel the 2. Stade at Aron Fars, last Night, with my wife. We reached hom at 10 Oclock. Thence went direct to Elder W. Richards whare I found B. Young, And G. A. Smith. Continued reading the history of the church fore correction.

Marters [Matters] to Lay before our confrance on the 6 of Apriel[:]

1, Temple. 2, the Nauvoo hous. 3, The Heads of Isreal Presented. 4, Saints to tarry in the country both Male and Feemale, and imploy [employ? implore?] each other. Cultivate the Earth both in the city and out. Old Not[e]s and Debts.

Ap. the 3. Went to the Temple. In company fore of the Twelve B. Young, G. A. Smith, A. Limon, W. Richrds, O. Pratt. The Masons met at 4 Oclock. B. Young, A. Limon, 300 present for the purpos of rasen [raising] money.

Janury the 29, 1845. [This entry is out of place in the original.] A Revlation given by B. Young. Verly thus saith the Lord the Lad shall be great like unto his Father even a Prophet Seer and Revalater from his youth on whom the Preasthood shall rest from his burth to all Eternity. Even so Amen. My wife was delivered of this son January the 29 quater past 12 in the morning. I gave him the following name Brigham Willard Kimball. A child of promis.

4 of Apriel. The morning Pleasent. Return [of] J. Reden [Jackson Redden?]. [He] Made me a Present of a Six Choter [shooter]. My Father bless him with /peas [peace]/ and plenty fore Ever. Last Evning the Holly Order met at W. Richards. We felt the power of God. Just at night Br. More got chot by a Pistol by Br. Robinson. A mistake.

5 of April. At Nine Oclock the Kingdom met, and Journed to next Sartaday one week at the Sevnties Hall. My health is poor, a Bowel complaint.

April the 6. The Saints conviened at 10 Oclock at the Stand being fifteen years since the Organised of this Church of Jesus Christ of Later day Saints. And one thurd more people then even before, at anny confrance before since the Church began. Windy and dusty I call the meting to order, and made Prair. B. Young preached on the Baptism for the dead and Adjourned till 2 oclcok. The Saints Look well and helthy and in good Spirrits. O My Father bless Thy Saints. Meeting met at two Oclock. Two Acres covered as thick as they could stand. Fore on a square yard. Recon to be Twenty Thousand saints. Meting open by Orson Hide. Then the Children was Blest. We a Come to a Close at 5 in the after noon. The wind blew hard and verry Dusty.

7 Monday. Met at ten Oclock in the field of Bundo [?] among the Hilles. Spent the forenoon on Temple and Nauvoo hous. In the after noon, the Revlation on the Nauvoo House, and one on Tithing by Elder Pratt. Then Elder B. Young spoke. Adjourned at 5. All went of well. For to morrow the saints to stay in the county both Male and female.

Ap the 8. The Confrance commended [commenced] at 10. I spoke in the morning one hour. Elder B. Young filled up the time. The After noon was Occupide by B. Young, O. Hide. At five Oclock the Confrance Adjourned till next October. All went of well.

9 The Chorums [Quorums] of the Seventies met at the Stand. At 10 B. Young and my self met with them. The Twelve met in council with the Trustees, in the upper room. In the Evning met in the Music Hall, had butifull music in Hall. Brock up at 11 Oclock.

10 Thursday. The mornig Plesant. Sold a hou[se] and lot belonging to Br. Chase, 250 dollars. The Twelve met in council at the Hous of W. Richards in his upper Room, present B. Young, W. Richards, J. Tailor, A. Limon, G. A. Smith, O. Hide, G. J. Adams, Samwell Brannon<sup>57</sup> was caut of from the Church and cut of fore bad conduct. In the after noon John Page come in. Rote a leter to P. P. Pratt to New York. We cold [called] Lucious [Lucius] N. Scovil in to get the Masonic Hall [set up] fore Printing office, and to stop making Masons, only as times shall permit. He being the Master, which Lodge was Organised on the 15 day of March 1842 with forty members. Joseph was made a Mason on the same Eve. Abraham Jonas<sup>58</sup> was present and Acted as Master. The first nite took the 1 and 2 degree. The next night took the 3 degree Elder George Watt<sup>59</sup> come in and read the speach of B. Youn[g] that he delivered on the first day of our confrance. On the Baptism of the Dead.

11 of Apriel. Sarah Hudson [donated?] 10 Dollars on Temple. At 9 Oclock the Kingdom met in council at the Masonick Hall, 47 Present. The day Plesent. I recieved one hundred and Twenty dollars in gold toards a Lot and hous that I sold Sarah Hudson Late from Boston. She was to give me 2 hundred and fifty dollars. Last Eve the Boys Whisel [whistled] a man out of the city.<sup>60</sup> Adjourned at one Oclock, fore hour. Come to gether at 2.

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<sup>57</sup> Samuel Brannan was later restored to full fellowship and led a company of Saints from New York City to San Francisco.

<sup>58</sup> Abraham Jonas was Jewish and the Grand Master of the Grand Lodge of Masons of Illinois.

<sup>59</sup> George Watt was the first person Kimball baptized in England.

<sup>60</sup> The young men's Whistling and Whittling Brigade of Nauvoo would dog the footsteps of undesirables, whistling and whittling with large knives to intimidate them.

Sartuday Ap. the 9. Went to Br. Clark with my wife to trade. Bishop Whitney went to St. Lewis fore goods.

Sunday, Ap. the 10, 1845. I tended meting at the stand. The congregation was Large. The day fare [fair]. I addressed the meting one hour and quarter, then Elder John Tailor spoke. At 2 Oclock tended the High Pres Chorum at the Masonick Hall. In the Eve 10 or 12 of the chorum of the Twelve. Spent the Evening at the Mansion to see the Marchal of the States [federal marshall] as he had rits fore sevrel of the Brethren, on the [failure of the] old Bank [in Kirtland, Ohio] and New York depts [debts]. He tended our meting on the Sabath.

14 Ap. Went to the Temple in the Evning my self and wife, Wm. Murray.<sup>61</sup> Cald up to go and lay hands on a sister at the Mansion [House], that become crasy. Hur ear hurt with a pin. Elder B. and my self went to B. Snows.

12 Ap. In the morning went to B. Young. He and my self and others went to Hulets, and to Filo Dibles [Philo Dibble]. He was very sick. From thence went to the Temple. Held a council at Higbees office to tend to organised our town. Then went to the Arsnell [arsenal]. G. A. Smith was with us. From thence went to John Smiths. Docter Cannon present. Elder Young and my self went [to] Sitle [settle] with the Docter and fore him to have Uncle Jons place in Ramus, and for John Smith to give him a Deed. Went to Bishop Whitney to Lay hands on his wife as she was very sick. From thence went to the Seventies Hall at 1 O clock. As the Kingdom met in council 44 members present. Brother [Jonathan] Dunham, [Phineas] Young, Dany [Lewis Dana], [Charles] Shumway,

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<sup>61</sup>This would be Vilate's brother.

go Sunday.<sup>62</sup>

13. Went to the Temple. The Twelve had council at Br. Bent. Went to Limon White company to carry An Epistle to them to preswade [persuade] them not to [go] west.

14. of April. In the Morning went to the Temple. At one Oclock Met in council at the Seventies Hall. The K[ingdom] met. After council I went Geents [Gheen?]. In the Evning my wife went to P. Youngs with Sister Whitney fore to anoint.

15. In the Morning went with my wife to the Brewery. From thence to the Temple. In the Eve met with the Holy Order at Willard Richards.

17. In the Morning went to G. A. Smiths whare B. Young, John Tailor, A. Limon, O. Pratt, and my self commensed the [study of] Phonography.<sup>63</sup> Taut by George Watt. In the after noon went to the Temple with B. Young to give directions about the wall and gat[e]s about the Temple. In the Evning the Holy Order met at John Smiths and gave A. Limon and his wife thare [second?] An-nointing.<sup>64</sup>

20 Sartaday. Went to Aron Fars to see Peek [Sarah Peak]. In the Eve went to the Concert Hall with my wife. All past of well. [Took] my son Wm. and my Daughter Hellen with 3 otheres to Carthage to see the Gale [jail] whare our Prophet and Patrarch ware killed.

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<sup>62</sup>They would be leaving on a mission to the Indians.

<sup>63</sup>Diary three contains examples of Kimball's attempts at phonography, phonetic, or Pittman shorthand writing. There is no evidence he ever mastered or used this technique. The exercises in his diary consist mainly of his attempts to write the Lord's Prayer phonetically.

<sup>64</sup>When Mormons receive their temple endowments, the blessings they are promised are conditional. Through the second anointing, the blessings become actual, to be effected for the most part in the next life.



20 Sunday. Went to the Stand with my wife and two of my children. O. Pratt, P. Young, and B. Young. The Twelve went to Seventies Hall. Set 4 of our Brethren a part [for a mission] to the Red men.

Ap. the 21, 1845. Went to the Seventies Hall in company with B. Young, A. Limon, G. A. Smith, George Watt our [school]master. From thence went to the Temple. Saw the First star [stone] pout on the South East Cornor at 3 Oclock. In the evening went to concert, with G. A. Smith. We had a chower [shower].

22. The morning fare as the Earth was weet. Went [to] Wm. E. Murries with my wife as he was sick. From thence went to the Temple. At 10 Oclock the Council of Fifty met in the Seventies Hall. Brother Joseph Tomson gave me one dollar in cash as a Token of his love to me.

23. Elder B. Young sent fore me to come to the Seventies Hall fore studey. Bishop N. K. Whitney come in. Took Diner at B. Young. In the after part of the day went to the Temple. Tended a funral at Edwards. The red boys [missionaries to the Indians?] started 6 oclock.

24. Last night had Thunder shower. I thank my Father in heaven. Br. Daniel Spencer crost the River this morning. Went to the Bisop N. K. Whiteney's. From thence went to our Chools [school] at the Seventies Hall. It rains hard, thunders and Litning. Last Evning I had a pare of Pistols given me [by] Dr. G. Mott. Cleared off] 12 Oclock and the Eart was weet. Warm.

25. of Apriel. Assembled at the Mansion in company with 5 of the 12, Sister Emma, Docter Barhisel [John M. Bernhisel] to see the giant Fredrick W. Rondol and his Lady. From thence went to Br. Laton. From then to Esry Case. The weather fine. Went to Arron Fars. Stpt [stopped?] 2 hours. Aron carred me home.

26. Cold [Called] up [to] Consecrate a botle of oil fore Liive L. Went to the Temple with N. K. Whitney. Stopt a short time. Saw Edward Hunter.<sup>65</sup> A fare day. Evry man buissey. From thence back to Elder W. Richrds. To our chool [school?], at 10 Oclock 5 of the Twelve present. In the after noon went to Temple. Brother Alva Tipits moved. My son Wm. went in to his hous. In the eve went to B. Youngs. Bishop Haywood [Joseph L. Heywood] come in with B. Dunby.

27. Ap., Sunday. Morning cloudy. Took my wife to hur Brothers, Wm. E. Murrays. I returned home and went direct to Elder Willard Richards, whare I found in council, as follows B. Young, Willard Richards, G. A. Smith, O. Hide, Wm. Claton, Thomas Bullock, both clurks, to correct the confrance minits. Br. Cornelius Lot recieved one present of the Lord. In the evening nine met to Elder W. Richards fore prair. Cald on the Father to confuse our Enimes, and flustrate thare plans, and give us power as a people.

23. Ap., Monday. Went and made a viset with Emma. From thence went to the Seventis Hall and met my Brethren fore study. From thence went home took hors and buggy and went to the temple in company with B. Young. A raft of lumber purchased.

29. Went to the Potters hous with my wife. I mad a pot on the wheel the firs one fore 9 years. Went Clarks store to get things fore my son Wm. P. Left my wife at the store. From thence went to our School at O. Pratt. Got A wagon at the Temple. It was not painted. The wether fare and warm.

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<sup>65</sup>Edward Hunter (1793-1883) became presiding bishop of the LDS church in 1851.

30. Went to Arron Fars. Vilate was very sick with chill and fever. David got a counral [kernel] of corn in his ear. Went to doctor Benhisal [Bernhisel] and got it out.

May the 1, 1845, Thursday. Tended School at Orson Pratts. Went to the river with B. Young, Bishop Whitney, Wm. Claton, Cutler, got two Rots [rafts?] of Pine Lumber. B. Young and my self gethered teams to draw Lumber to the Temple. In the Even the Holy Order met at W. Richards fore Prair.

May the 2. Drawed [drew lumber for] my joice [joists] of [f] from the hill, 84 Peaces.<sup>66</sup> B. [Ellis M.] Sanders come in to Nauvoo with his family. In the after noon I cold [called] in to see Charls Hide. Was Anointed in the Evning.

May the 3. Br. Maryweather come to see me in the morning. Br. Ellis Sanders let the church have one Thousand dollars in cash on Sartaday. All goes well. Last Evning I sealed the cople, and blest the children. I took up a note of one hundred dollars. Turned in to the Temple. Alma [Alva] L. Tippetts, 49 1/2 wants a deed. Planted more than Half and Acre of Potatoes. I Babptized Sevn in the Evning.

May the 4, Sunday. Mr. Bunnel come to me for men to [build] ditch [i.e., bulwarks in case of attack by surrounding settlers]. Br. Wm. Smith come in to town with his family. Went to B. Youngs in the morning. Went to the Stand in company with B. Young and G. A. Smith. Orson Spencer was speking. After he got threw Elder B.

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<sup>66</sup>This was lumber for Kimball's new home in Nauvoo which the LDS church or church members built for him. The location of this house is presently unknown.

Young spoke. From thence went to visit the sick. From thence went to El. Richards. Rote letters to Boston.

5 Monday. The morning Pleasant. Went with G. A. Smith to see Ellis Sanders, he takes one share [share] in the Nauvoo House. Then went to Davis Store with my wife and Daughter. From thence to Seventies Hall to our School. From thence B. Young and my self went to the Mansion [House], and from thence I went to Emma Smiths to see Wm. Smith. From thence the Twelve met in council at B. Youngs on the case of Brannen [Samuel Brannon] and matters in the east.

6. In the Morning I went to Clark store with my wife and Daughter. Went to the Temple met B. Young. From thence he and my self went to Masonick Hall and met the old poleas [police?] to call the officers to gether to enter in to measurers against the mob. I saw General Deman [Deming]. From thence went to the Seventies Hall as the Kingdom met at half past six, went and got the Architect to draw a plan of my [house]<sup>67</sup> I saw Thomas Dugan, [of] Stark Co.

7 May. The weather warm. Spent the day at the Temple. Settled with B. Clark. Ode [owed] him one hundred and fifty Seven dollars. The officers of the Legion met at the Masonick Hall 4 O'clock. In the Evening the Holy Order met for prayer at the house of Elder Richards in the Eve.

8 May. Went to the Temple. Got a barrel of flour. T[w]o joiners come from the Temple and made a dore in my Brick room. Backstos come to town. In the Evening the Holy Order met for prayer at the house of W. Richards. The Lord was with us.

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<sup>67</sup>On the back fly leaves of diary three are three rough sketches of the floor plan of this new home.

9 May, 1845. Met in council at the house of W. Richards. Preset of the Twelve, B. Young, W. Richards, J. Page, G. A. Smith, J. Taylor, A. Limon, N. K. Whitney, J. B. Bakenstos, W. W. Phelps. The weather plesent. My family well. Moved out of the Log room [into a new brick addition].

10 of May. In the fore noon spent at home and visiting the sick. At one Oclock Kindom met in Council at the Seventies Hall, journed at three Oclock. Rote a leter to Wm. Smith. Last Evning I drep [dreamed] of fliing, and driving Hogs. My mind was complosed [composed]. The weath fine and warm.

11 of May. Last night drempp [dreamed] of going up a step place with a carriage. B. Young with me. Went to the Stand in the morning with my wife and Daughter. Elders Wm. Smith, B. Young Occopide the time. The day windy. The Saints feel well. O Lord save Thy peopl from our Enimes, and help us to build Thine housses, and Thy name shall have all the glory, even so Amen.

12 Monday. The weather fine. Spent part of the fore noon at home. Went to the Temple. Bishop Whitney gave me five dollars. Took dinner with Joseph Kingsbury. Mad a chort viset with Brothe and Sister [Alpheus] Cutler. Went home at five Oclock. Told my family that I had got to hide up with my Brethren to keepe way from rits, as thare is sevreal out for us.<sup>68</sup> Went to Edwards Hunters in company with B. Young and W. Richards with the history of the Church and hid up in this upper room. Went to rest at 12 Oclock—thare was two of the Hodg<sup>69</sup>

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<sup>68</sup>Church leaders were sought to testify at the trial of Joseph and Hyrum Smith's assailants but feared insufficient security while in Carthage.

<sup>69</sup>William and Stephen Hodge were tried for murder.

family taken up fore robbery [robbery], killed one man and wounded one.

13 Tuesday. Had a good nits rest. B. Young dremp of seeing a vessel blown on to dry land. I dremp of saving some persons from being drowned. Took Brexfast at nine Oclock. G. A. Smith come to us. Commenced reading history at half past 10. The morning pleasent. We red all day, that is B. Young, G. A. Smith, and my self read all day taken turns. Elder Richards was sick with the chill and fever. When it come nite B. Young went home. Found my family well, but lonsom, as sevrel of them hid up. Returned to my logins.

14, 1845, Wensday. Took Brexfast at 8. Elder Richards was beter. Elder B. Young quite porly. The day cold and chilly. Commenced reding history. Rote a line to my wife. G. A. Smith come to us at 9 in the morning. This day the Hodges have thare trial fore murder. At 1 Oclock in the after noon my wife come to me. Took diner with us, brought me leter. I had a good viset with hur. She left at fore in the Evning. Elder Richards recieved leter from Elder Anson [Call], [in] Tuobonai.<sup>70</sup> [Posted?] Sept. the 20, 1844. Went to the Temple office whare I found my wife with Saraan [Sarah Ann Whitney] whare we stopt all night.

15. Thursday. Had a dream saw menmy serpents, jumpt at me but did not bit. At fore in the morning Joseph Kingsbury took me in his Buggy and carrid met [me] to Arron Fars. My wife come to me at two Oclock with Sarah Kings [Sarah Ann Whitney].<sup>71</sup> Went in to the forr-

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<sup>70</sup> This is a reference to the Society Islands Mission (in French Polynesia) of 1844. The proper spelling is Tubuai.

<sup>71</sup> Of Kimball's forty-three marriages, his relationship to Sarah Ann Whitney was the most complicated. It may also be one of the most complicated in Mormon history. Sarah Ann first married Joseph Smith

est and praied twice, once with my wife. Left in the aye [eye] of the Eve. Met with the Holly Order at W. Richards, went home. From thence went back to Br. Hunters in company with W. Richards and B. Young. Went to bed at 2 oclock. This day was fast day for the whole church. No labour done. The peo[p]le brought food fore [the] poor.

May the 16, 1845. Rose from our beds at Eight Oclock. Took Brexfast at ten. Thomas Bulluck [Bullock] and G. A. Smith come in. Bullock red histry for us. Commened with the first Book A, Page 304, 16 line. The day plesent. At half 11 we have one thing Laken [lack-ing] in the House of the Lord, that is a stone in the wast End fore [the] super cription. Holyness to the Lord. Rote a leter to the Architect. At 1 Oclock Isac Chase come in to our room, greede [agreed] to let the Church have one thousand dollars. At half past one Bishop Whitney come in to our room to assis us in the history. Elder O. Pratt come in to see us 5 in the after noon. Informed us that thare fore hundred men went up on the opsit side of the river [to Carthage].<sup>72</sup> We red till sunset. Page 374.

May the 17, 1845, Sartuday. Began to read at 10 Oclock. Present B. Bulark [Bullock], B. Young, W. Richards, G. A. Smith. The weather fine. All at peas in the City. Last Eve I went to Genral Charls Riches in company with the Architect I Sealled B. Sanderson and

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on 27 July 1842. Nine months later, on 28 April 1843, she pretended to marry Joseph C. Kingsbury (then a widower) to conceal her marriage to Smith. Subsequently, she married Kimball on 17 March 1845. If this reference to "Sarah King" is to Sarah Ann Whitney Smith Kingsbury Kimball, it is one of the few allusions to this pretended marriage.

<sup>72</sup> Presumably these were Missourians or antagonistic Illinois residents who wanted to intimidate Mormon witnesses at the trial of the accused murderers of Joseph Smith.

his wife fore time and Eternity. This was on the Eve of the 16. He gave me three franks[?]. He shall be blest. At half past 10 B. Markem come in to see if he should go to Carthag and keepe bording hous [to watch the agitators who had gathered at the trial of the accused murderers of Joseph and Hyrum Smith]. He was conciled not to go. Elder John Tailer and B. Rockwell come in at 11. Sister Young come in about the same time. We red history till five in the after noon, to Page 5 hundred and 11. We ware wearry. We red 132 Pages went home sta[ye]d with family.

May the 18, 1845, Sunday. At my son Wm. got rest. The Sa[i]nts met at the Stand. The Saints ware Addressed by Elder O. Pratt. He read An Epistle from us to the Saints. In the Evning the Holy Order met at W. Richards fore prair, present B. Young, W. Richards, Bishops Whitney, Miller, G. A. Smith, Joseph Young, and my self. Went home at 2 Oclock.

19 Monday. Dremp of seing the Prophet Joseph. V. K. [Vilate Kimball], L. L. K.[?] took me in a buggy and carrid me to Rolant Piers whare I found B. Young, John Tailor, and G. A. Smith. We rested all day. Feld [felt] refreshed. Recieved great kindness from sister Pears and hur two Daughters. May the Lord bless them with peas and plenty. After dark went threw the city, disguised.<sup>73</sup> Saw mennny of the Saints, but they [k]new me not. Went home at ten in the Eve. Found my wife and Sister Marian Shefflin [Mary Ann Shefflin].<sup>74</sup> Went back to my Logins, at 11. All most as Light as day. May the 20, 1845, Tuesday. All well. The day plesent. Elder

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<sup>73</sup>Church leaders were often hounded by anti-Mormons.

<sup>74</sup>Mary Ann Shefflin would become one of Kimball's plural wives in 1846.



Richards come with us with the history Book B. At about ten in the morning my dear wife and Sister Saraan K. [Sarah Ann Whitney] come to see me. May the Lord bless the dear woman that she may have peas and health, left in one hour. At 12 my Daughter and Sarian K. come with hur. Lavine K. H. [?] come in. Took Lunch at 2 Oclock. At three Oclock Elders A. Limon and Lorenzo Young come in. O Lord bless my dear wife and children, that they may be all richous from the oldest to the youngest, that they may never fall till they become old. Stopt at hom.

May the 21. This morning I was cald up at 3 went to the Trustees offic[e]. B. Mires [Myers] went with me. Went to bed. Rose at Sevn then laid down again and rested my body till in the after noon. I felt refreshed. My mind calm and composed. The Lord be praised for His name shall have all the Glory. I rote a leter to my wife. In the Evning rode down with Bishop Whitney and laid hands on his wife and two children, and July [Julia] Durphy as they all sick. At ten Oclock Elder B. Young and G. A. Smith come in for me to go to Docter Richards to rite a leter to Carthage to the Court. They had refused to exe[m]pt the Jury. Doctler Calston house burnt by the Rigdonites. The leter that was riten [to] Josi[a]h Lamborn, the State Eterny [attorney].

22 of May. In the Morning went to Elder Cahoons. I got his son Andrew to go after Vilate. She come at ten Oclock. It rained smart. Sister Cahoooh fixed me up [in a disguise] and I went the office of the Trustees in Trust found B. Young, O. Hide, J. Page, took dinner with Sarann [Sarah Ann Whitney]. B. Young stopt last night. Seald B. to Lile.

May the 23, 1845. Went to Bishop Whitney. Sister Whitney told me that Wm. Smith come thare on yes-

terday, expressed enmity against Br. Young and my self, that we had taken rights from him. O Lord Thou knowest our works, and we are in Thine hands, and Thou wilt do rite and we will be Clay in Thine hands. Do mak us Vessels of honor, and bring us in to Thy Kingdom, and Thy name shall have all the Glory. Amen.

Last Evning met at the office of W. Richards, fore prair, present B. Y. [Brigham Young], W. R. [Willard Richards], J. Page, G. A. [Smith], George Miller, Levi Richards, Joseph Young. Continude till 12 Oclock. We met at J. Tailors to read history. Last night I drempt that I saw two Lions let loos, but they had no power

May the 23, 1845. In the after noon Bishop Whitney, Wm. Smith, and Samwell Branen [Samuel Branen], come direct from New Yoork. Brought a leter from P. Pratt. Concencreate [consecrated] a botle of Oil for Bishop Whitney, his child very sick Wm. Smith wife died this Morning. In the Evning went [to] Joseph Kingsbury. Stopt all nite with wife and Daughter.

Elder B. Young wants Br. Haywood [one of four Council of Fifty members serving as trustees-in-trust of church assets] to send him a harnis and a stove to cook with. Emma [Smith] wants Br. Haywood send hur some Oats and to sell hur wheet. Solomon Lorance [Lawrence] wants to take the Mansion [House] and Joseph[']s Store. Sister Haywood wants H. C. Kimball to get hur a girl 12 or 14 years of age. S. K. Loranc. May the 24, 1845. Rose at five in the morning. My wife and my Daughter Hellen and Sarian [Sarah Ann Whitney] went to the Temple. I went on to the wals at Six found the Twelve or most of them. The Twelve Laid the Last Stone, the band present, when it was laid the congration gave a chout [shout] Hosannah three time, I thank the Most High for His goodness. In the after noon met in council at the

hous of John Tailor, 9 of the Twelv. Br. Branen, Br. Wallis and Luis Robins, on a case of Branen.

25 Sunday. Spent the fore noon at home. Elder Page preached at the Stand in the fore noon. In the after noon Carried Vilate to hur Brothers Wm. E. Murries as he was sick with the Ague. From thence I went to see Sarah Peet [Peak] at Arons Fars.<sup>75</sup> In the Evning met at the office of W. Richards for prair till 12 Oclock. The Lord was with us. Prais His holy name.

26 All well. Bishop Miller come down after B. Young and mi self with his carrage and took to his hous whare we met in council of the Twlve and Bishops, Temple commity, and Br. Wix [William Weeks] the Archetect. Councilled on maters of the Temple.

May the 27, 1845. Went to the Trustey Office. Had a chill. In the After part of the day /this Journal full./ Met in council at Lorensoes Youngs. Present B. Young, A. Limon, G. Miller, [and] Orson Spenser on his and Branen going to Springfield.

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<sup>75</sup> Kimball's plural wives lived at various places in Nauvoo as polygamy was kept secret.

*Diary Two, Part Three:  
28 May-20 November*

1845

**D**iary two, part three, picks up where diary three ends. Kimball continues his detailed account of personal and corporate troubles in Nauvoo: building his house, completing the temple, and defending against anti-Mormon activities.

May the 28, 1845, Wensday. The weather plesent and warm. Stopt at home the fore part of the day. W. W. Philps<sup>1</sup> come in acknowledge a Deed, that I give to Sister Ann Simpson of of New York. This day the timbers were raising in the At[t]ic story of the Temple. On the Dome or Steepl. My wife under tem[p]tation had a dream. Sau [Saw] Evels Spirrits winding strings around hur neck, but I brock them and rent them a sunder, and she was delivered.

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<sup>1</sup>William Wine Phelps (1792-1872) was an essayist, hymnist, and editor of church publications.

29 Thursday. I spent the for part of the day at home hand diging seller [cellar] and Laying stone in back hous. Spent a chort [short] time at Bish. Whitney. Had a good time talking about the order of Salvation. Went down with me a chort [short time]. At the same plase in the after part of the day went to Joseph Kingsbury took tea. In the Evning we met at W. Richards offic in whare we met fore prair of the Holly Order. Called on the Lord for Rain for the Brethren on the Ilsland of Sea<sup>2</sup> and those that has gon west,<sup>3</sup> for the sick, and fore union. Great peas [peace] and union prevails Brock up at half past 1 in the morning. Went to bed at 2 Oclock.

May the 30, 1845. Friday. Sariann K. [Sarah Ann Whitney] come to my house and with Buggy took me and wife an[d] carried us East. I got out at Warsaw St. went to Genral Riches. Stopt a few minits. Br. Hendrick took me to Elder John Tailor, whare I found the Twelve pre-set, with Bishop Miller and Genral Rich, 9 of the Twelve present. Wm. Smith not sattisfid other wise the Twelve are one. Twok [took] dinner with Elder Tailor. Mother Smith com in to our council at two Oclock, to Express hur feelins, before the Twelve. Cold [called] us hur children. The feelins of the Twelve ware expressed by our president to[w]ards the familes of the Smiths that we would do all we could for them.

31 of May, Sartaday. In the morning went to B. Youngs. From thence went to Exries [Ezra] Chase in company with Br. B and three others. When we come back called to Aaron Fars to see Peek [Sarah Peak].

June the 1, 1845. Sundy. Went to the Stand, at half past 10 meting was opened. I was called on to speak

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<sup>2</sup>This is a reference to the Society Islands Mission.

<sup>3</sup>This is a reference to the mission to the Indians.

by our President, spoke one half our. Gorge Wott [George Watt] rote [transcribed] the Speach. Elder John Tailor followed. Then Elder B. Young spoke fore some time. Thare was much Joy among the Saints as we had not been on the Stand fore three weeks, as we had ben hid up. In the Evning the Holly Order met at Elder Richards for prair Praid for Rain, had a good time. Brock up at half past one in the morning. The Lord be Praised. My wife was 39 years old.

June the 2, Monday. In the morning five of the Seventies come to dig in my Seller, Wm. Hide, Br. Whitesids. Went to B. Youngs. Great meny of the Brethren called to See us for council, one Br. from Sincinato [Cincinnati]. From thence went to Bishop Millers. Held council, all of the Twelve present. Some Brethren from the South going back. In the Evning I went and baptised two, Carlos, and Neoma Murray. Carlos was ordained to be one of the Seventies. Joseph Young Present. All well thank the Lord.

The rest of those that worked on my seller was a follows, Hiram Daton, Samwell More, Daniel Tomas. It rained, a fine shower to answer to prair. We praised the Lord for his great goodness.

June the 3, Tuesday. Of the Seventies that come to work on my seller [w]as Samwell More, Daniel Tomson, Hiram Daton. Spent part of the day at the Temple. Brother G. N. Reyser began to lay stone in my seller as he come to bord with me. The day plesent and warm. All pease and harmony in our City.

4 of June. Wensday after Brexfast I went to B. Youngs. Father Morly and two Brethren from Lima come to get council, about Warren Snow, and Domincos [Dominicus] Carter as thare [they] ware in jail in Quincy for sleling [selling] and pasing counterfit money, to see if

was best to bale them out. We saw Bishop Haywood and he said the ware gilty. From thence I went hom /from/ thence to the Temple. Had council with the Bishops. From thare I went to Arron Fars to see the sick, so back to Hiram Kimballs<sup>4</sup> whare I found my wife, they caried us home in thare carrage. My wife and my self went in the Eve to see Sister Richards as she was very sick. The weather warm and plesent. And all pease and quirtness [quiet]. The Lord be praised for his goodness to me and mine.

June the 5 1845. Thursdy. The fore part of the day went to the Temple. In the after noon went [to] Robart Perces with my wife in company with B. Young, John Tailor and thare wives. In the Eve the Holy Order met at W. Richards. Cold [called] on the Lord that He would come out in Jugmet against Jade [Judge Richard M.] Young [of Quincy, presiding at the trial of the accused in the Smith murders hearing] and others.

June 6, Friday. Spent the day at Bishop Millers in Council. 9 of the Twelve present with the Bishops and architect present with sevrel others. Councilled about the Tabnicle [Tabernacle; i.e., a tent]. June the 7, Sartaday. Spent the day at home. Caried my wife out. Went to Clarks store to trade.

June 8, Sunday. Went to the stand both fore part of the day and after. In the after part the Sacrament was given to the saints. In the even the Holy Order met at W. Richards. We praid fore rain as the Earth was drie and fore the sick.

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<sup>4</sup>Hiram Kimball (1806-63) was a land speculator from Vermont living in Nauvoo since before the arrival of the Mormons. He was a cousin to Heber C. Kimball.

June 9, Monday. In the morning it began to thunder. At 9 it began to Reighn [rain]. We felt [thankful?]

10 11 12 13 14 15 16 17. From the tenth to the 17 I spent my time in labour on my house. In one fast day. Two day met in the after noons for prair and chil fever one day which was on Thrusday. Made thurty dollars on a peas of land I sold to Br. Sanders. All thing have gone on well except my family have been sick.

17. The Morning plesent. I drempt of a snake trying to bit me, but I killed him. Spent part of the day at the Temple, and had a council at G[eorge]. A. Smiths concerning John Mackby and Shadwick. Mackbye was cut of[f], got 50 dollars of Sanders. He let G. A. Smith have 50 dollars for Nauvoo hous. Had fore men to work on my hous.

18. Began to reign in the morning, had to stop work. At 10 went to John Tailors to read history, present B. Young, G. A. Smith, and John Tailor, and my self. Br. Benson red for us.

This Morning Phineas Young and Charls Shumway got home from the western mission. Come in to our Council at fore Oclock to prais the Lord for His goodness to us as a peopl. Met in council at Bishop Millers to council about the Tabnercal [tabernacle, which was a tent]. The Twelve present in the after part of the day. B. Young, N. K. Whitney, and my self viseted the sick. James Robinson had his trial fore whipping and burning a child.

18. We stopt re[a]ding history to hear thare [Young's and Sumway's] story [report]. Still clowdy. A leter from P. [Jonathan?] Dunham. They /gave/ us a history of thare travels.<sup>5</sup>

Some difficals [difficulties] but all will work rite

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<sup>5</sup>This is another reference to the mission to the Indians.



in the End. The Lord be praised. My wife was quite onwell. Rainway and cold.

June the 19, 1845. This morning Brothers Phelps and Hurvy come to work on my seller. My wife porly. Br. come to work on my timber. Went to work reding history at W. Richards, B. Young, G. A. Smith. Br. Benson red for us. Sister Richards sent for us to Cloth us [in the robes of the Holy Order] and pray for hur as she felt as she should not live long. We offered up the Signs and praided for my wife; after dinner B. Young, G. A. and my self went to the Temple to see how things ware going on. The Rafters most on. All things going will. At fore in the after noon, we met at W. R. for prair, may the Lord bless His people. Present to this meting of the twelve B. Y. [Brigham Young], G. A. [George A. Smith], J. T. [John Taylor], Orson Pratt, Bishop Miller, Wm. Claton, W. R[ichards]. and my Self, Elder Levi Richards, A. Limon, O. Hide. We offerd prair Br. Whitney as he had gon to St. Lewis, that he might proper [prosper], also for Sister Richards, and for my wife that they might recover, that Elder Hide might prosper in the East, and that Jugment to come on Juge Young, that our Enimes might be cursed. Returned home found my wiffee quite sick with fowing[?]. Sister Whitney come in annointed hur and sung in Toungs [tongues]. I also sung. The Lord blest us.

June the 20, 1845. My wife did not rest much I went to Lions [Variety] Store with Brother Phelps and got him some clothes. When I returned Elder B. Young, G. A. Smith, O. Pratt, Willner Benson red history fore us. We ware in the part of Jacson [Jackson County, Missouri] Percicution [persecution]. It rained till Eleven Oclock. The Crops ware revived and all things were re-vived and evry thing looked blooming.

My Father in heaven I feel greatfull to The[e] for Thy kindness, for Thou dost bless me and mine and Thy name shall have all the glory Amen. We stopt reding at 2 Oclock in the after noon. My wife wors[e]. I sent for Sister Whitney, she com. We Clothed our selves, and Anointed hur and praid. The Lord hurd. She was beter.

June the 21, 1845. Had a good nits rest. Also my wife. The Lord shall have the Glory. Rained most all nite. Very wet and rainny this morning in the fore part of day I wen [to] W. Richards to get council. Laid hands on Sister Richards. She was beter. O Lord save our wives and children that they be a blessing to Thy servents, and all the glory shall be Thine. Amen.

In the after noon went to the Temple with my Son Wm. Got a barrel of Flower [flour] of the Trustees. My wife was beter. I feel gratfull to my Father in Heaven. All is quiet in our City except some feelings has risen from what Wm. Smith said last Sabath on the stand, that he and his connection had been neglected and so forth. This was fols [false] as they had all they wanted, when they asked for it. This gives me sorrow, but the Lord will caus all things to go rite.

Just at nite I went to Br. Grants to get some clothes cut. Then went with Br. Hawes to Nauvoo Hous to see his Brick, then to the Mansion. Had a talk with Br. Pack. While thare the Poleas [police] come up with a Amon Hody for Robing the Ioway [Indians?]. My wife is beter.

June the 22, Sunday. In the fore part of the day I went to Aron Fars with my son Wm. Br. Whitney got back from St. Lewis at 4 oclock. Wm. Smith was Marrid by B. Young. From thence we went back to W. Richards, as the Holy Order met for prair. 13 present. Had a good time.

June the 23. My wife was better the day plesent

and warm. Fore hands to work on my Seller. Had five teames drawing brick they held 1400 thousand. Went to the trustees office with my wife. Bishop and B. Young and wives.

Last Eve Ervine Hody was Stabed about 10 Oclock. O Lord save Thy people from mobs.

June the 24. This morning five teames come to draw brick. 2 Masons. Br. Plaer come to set my base stone with five others. At about 9 oclock B. Young, G. A. Smith come for me to go with them to Docters' Richards for to read History. We red till fore Oclock then we went to the Temple. In the Eve I went to Br. Winchesters.<sup>6</sup> Genral Demmen [Minor Deming] chot [shot] Marcral [Sam Marshall] with a six chuter [shooter].<sup>7</sup>

June the 25, 1845. Met in Council at W. Richards, B. Young, G. A. Smith, Bishop Whitney, George Miller, Page and Tailor. Sevrel leters read. One genrel Demman, and one form Wm. Smith. Genral Demmen was in Prison. Closed at 12. At three we met at the same plase for prair. Nine present. Offerd up the Signs. and praid that the Lord would bless Demmen and deliver him from his enimes, that our Enimes might be cursed. At six we went to the Masonick Hall, met with the Poliece. Wm. Wright present, said he was fraid of his life. The Poliece all present, the Bishops and menny others. Wm. [Smith] recieved a rebuke from B. Young.

June the 26, 1845. The Morning plesent. Had

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<sup>6</sup>This may be a reference to Nancy Maria Winchester whom Kimball married in 1844.

<sup>7</sup>Minor Deming, county sheriff, vowed to protect witnesses testifying in the Smith murders case. On the first day of the trial, Deming was accosted by a group of men in the lobby of the court house. He shot and killed one of them. He was immediately indicted, resigned as sheriff, and died three months later of natural causes.

several hands come to work on my house. The base stones set and the dore Steps set and the front dore frame set by Br. Player, and timber laid on the first flore by Br. Waller. Went to Br. Winchesters [to] get 35 bushels of lime at McEntires [MacEntire]. At 4 Oclocks at W. Richards for prair. 12 present. 6 of the Twelve present, the two bishops, Uncle John [Smith], Levi Richards, Wm. Claton, Joseph Young.

Clothed our selves and offerd up our praiers for the prosperity of the Saints and for destruction to our Enimes. A perfect union in corum [quorum]. Orson Pratt being Mouth. After we got threw My Wife and Sister Whitney with our little children of Promise [came in?]. We then offerd the Sings [signs]. B. Young, W. Richards Laid hands on my Litle son Brigham Willard Heber C. Kimball, and sealed the Blessing of Life and health should rest on him and the holy Preast hood rested on him from his Mothers womb. Jane Whiteny then on Mary and simelor things. Then they left the room. Then we offered the signs, and concrated [consecrated] three botels of oil, 2 for me and one fore John Smith, I being mouth. We then praid once more B. Young being mouth. We had a good time and the Lord was with us. He shall have the glory. In the Even[ing] went to Br. Winchester.

June the 27, 1845. Met in Council at W. Richards. One year ago Joseph and Hiram was killed in Carthage Jail. So we met in coucil to pray that God would curs[e] those that had spilt thare B[l]ood and all those /that/ percute the Saints. O Lord I thank Thy holy name that Thou dost hear Thy servents and bring trouble on them. Even now they are dum, and cannot do business and are all thrown in to confusion, in answer to the prairs of Thy servents, as we have felt to pleede with The[e] with up-lifted hands in token of our regard to The[e]. I do thank

The[e] O my Father, for Thou dost hear us in all things when we are agreed, and this blessing Thou hast granted to Thy servents this day is set a part by Thy servents to fast and pray Thou woulst bless us with peas [peace] and prosperity, and that this blessing may rest on all of They saints, Even so Amen.

This morning it was rainy. My hands had to stopt work. Went to Davis and Clarks Store with my wife, now present B. Young, G. A. Smith, W. Richrds, A. Limon, O. Pratt, George Miller, Wm. Claton. All well, John E. Page.

At half past 10 B. Young, A. Limon, and my self went and Laid hands on P[hineas]. Young. From thence went to the Temple to direct, about the meting ground. Went see about the [temple] Font as they had just began to Lay the first stones. Eight botles of oil to be concrated for to Anoint the sick. It is now 12 Oclock. The weather fare.

Took Dinner with Docter Richard. I also had one botle of Oil, which made 9 botles. Br. Claton went back to the Temple for one for me. I feel to bless him in the name of the Lord. Elder John Tailor come in 2 in the after noon. At 4 in the after noon we clothed our selves and concecrated 9 Botles of Oil, then gave thanks to the Lord, for His goodness to us.

June the 28. The day plesent Sartady prepared the old Stand. The Twelve present. Spent most of the day at the Temple. Took a ride out on the Prarig [prairie] in company with the Two Bishops, B. Young, G. A. [George A. Smith], A. Limon, O. Pratt, and George Grant. All things past of well, and the Lord be Praised.

June the 29, 1845. Sunday meting held at the old stand, west of the stand it seamed like old times as we used to hear from the Prophet Joesph and Hiram. The

congration very large. Elder Ezry Benson spoke in the fore noon. Elder B. Young had come to say in the after noon. B. Young, John Tailor, A. Limon. The day past of well. Heaven blessings was with us. In the Eve went and baptized 5.

June the 30. Monday. The day plesent. Had five masons and fore tindars [tenders; i.e., helpers]. Br. Brown come to frime your window frames. Our little Brigham was very sick. John Smith, G. A., B. Young laid hands on. At about went to W. Richards to see Br. Richerson from London. B. Young, G. A., W. Richards present. B. Richerson wanted council.

July the 1, 1845. Tusday. The day plesent. Had Six Masons, and fore tenders. Our little Brigham was verrey sick, gave us much sorrow to see him in such paigh. Bishop Witney, Joseph Young, A. Limon, Wilard Richards come in to Join me in prair, in the Holly Order to prair. Sister Jane Young, Sister Whitney, present. The Lord was with us. I felt to prais His holy name for His kindness to me and family in giving us health.

July the 2, 1845. Wensday. My litle babe stil verrey bad. Much peigh [pain] and fiver [fever]. W. Richards, come by my Request to give me council what might be best fore my litle babe. Doct. Braby come in by the requent [request] of Wm. E. Murray, my Brother in Law. Six Masons come to work fore me, and fore tenders. I called in Sevel of my Brethren. Sister Whitney and Jane Young spent much time with us to minister to our Babe. He seamed to be better. I feel to prais the Lord for his goodness to his servant.

July the 3. Thursday. Verrey plesent. Brigham Wilard Heber C. Kimball is concider [considerably] beter. I and my Dear Vilate feel to rejoice and to prais the Lord. Six Masons come to work three tenders. This day got the

first story up and the Midle wals up the some h[e]ight, got the caps on the first windows. All goes on well. At 4 Oclock in the after noon met for prair at the Hous of W. Richards. Present B. Young, W. Richards, O. Pratt, G. A. Smith, J. Tailor, A. Limon, Bishops Whitney and Miller, Levi Richards, Wm. Claton Read a leter to Elder Woodruff to England. It was approved of by the council.

July the 4, Friday. My litle Brigham was beter. Had six Mason come to work and fore tenders. The day plesent. Brothers Wallis and Solen Foster come and pute the Jois [joists] on the 2 flores of my house. Menny of the Saints spent the day riding and music, and in diffrent ways to muse them selves. The *Divernon* come up from St. Lewis, Quincy and others places for plessure. Stopt in our city they went all over the city. Very sivel [civil?]. Thar was near 150. All things past of well and the Lord was with us. Genral Demmes and Backen Stos<sup>8</sup> come in to my hous in the Eve.

July the 5, [18]45, Sartaday. My little Brigham still beter. Six Mason and three tenders, one of the Brick Layers Carrid Brick. Went on wall. Carrid it 12 cources [courses] above the 2 flore. The day plesent. Went to the Temple to get some poles. Saw Genral Demmen. B. Young come to my house just at Eve. I went hom with him. P[hineas]. Young come to see me with his wife.

July the 6, 45, Sunday. My family tolarble will [tolerably well]. Brigham feble. At 9 in the morning my sun Wm. went with me to Br. Winchester, from thence went to the Stand. Wm. Smith was speaking. Then I was cold [called] on, and spoke a chort time. Then B. Young,

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<sup>8</sup>Jacob B. Backenstos was a non-Mormon clerk in the circuit court for Hancock County, Illinois. He was elected a member of the Illinois state legislature in 1844 and Nauvoo sheriff in 1845.

then the 12 Oclock meting Adjourned till one Oclock. The Congregation very large, and interreseted. Went /home/. From thence went to the Masonick Hall at the High Prease quorum, gethered Money for Acel [Axail] Smith[s] widow to build a house for hur at half past three in the after noon. From thence to W. Richards for prair and council. Present B. Young, W. Richards, Levi Richards, G. A. Smith, Joseph Kingsbury, Wm. Claton, John Tailor, Bishop Whitney, George Miller, O. Pratt.

July the 7, Monday. Twelve men come to work on my house 6 of them Masons. The weather Exreem warm. Much work done went to Wr. Richards to read history in company with B. Young, G. A. Smith. There was a Brother [Joseph Toronto], come and gave up all he had which was Twenty Six hundred dollars. All things past of well.

July the 8, Tusday. Verry warm. 14 men on my hous. Went on well. B. Young, W. Richards went to the Temple had council with the Trustes gave the 2600 to the Bishops. This was had from Italian Brother [Joseph Toronto]. Visited some sick. Rode out in the Evning with my Dear Vilate.

July the 9, Wensday. Verry plesent. Ten persons come to work on my hous. W. Richards sent fore me to Lay hands on his wife. She appeared as though she was diing. At about 10 in the Morning I went thare again to clothe and pray for hur again. Present G. A. Smith, Levi Richards, John Smith, J. Tailor. We praied after the Holy Order and annointed her. She died in about half an hour after, this was in the fore part of the day. Sent to John Paks [Pack] to wate [wait] on the Smith family as the Bishops made a feast, about 100 present. It began to reign at about 5 Oclock. all things past of well.

July the /10/, Thursday. Eleven hands come to



work on my house continued till 10 in the Morning, then spent the rest of the day at fast meting. Not much work done in the City. The Saints gave Alms to the poor. I spoke at the Stand, also B. Young, G. A., John Page, O. Pratt ajurned at two in the after noon as it was very hot. Met for prair praid for rain after the Holly Order.

July the 11, Friday. Ten hands come to work on my walls, very hot, great many sick. Little Brigham poorly. Sister [Jennetta] Richards buried at 6 in the after noon. Brigham and my self spoke a short time menny present.

July the 12, Sartady. 5 Masons 4 Tenders come to work on my house, very hot. The Thermometer stood at 117. Got the South and North walls finished. Sister Sarah [Sarah Ann Whitney] was very sick at Brother Winchesters. I stade thare Most of the night. B. Young and my self got 350 dollars of Sister Mariah Bishop.

July the 13, Sunday. It began to rain in the Morning very hard, a beautifull shower. This was in answer to our prairs on the 10. The Lord be praised for His goodness. I had a fine rest. At fore we met fore prair at W. Richards. B. Young and my self went Laid hands on B. G[h]een.

14 Mondy. Hands work on house, the day plesent. The South side of my hous began to be pasnilled[?].

15 Tuesday. Br. Wm. [Gheen] died. 7 Oclock in the evening went to Thomas Grovers. Laid hands on menny sick.

16 Wensday. Spent part of the day at the Temple. B. Young and my self got teames to draw Lumber. At 6 Ockock Wm. Geen was buried most of the Twelve present. After dark I went to the River and Baptized Sarah [Ann Whitney] and Si[s]ter Winchester.

17 Thrusday. Went to the Temple and Ar[se]nsal a as the roof was put on. Present B. Young, W. Richards,

A. Limon, G. A. Smith, O. Pratt. 43 Teames come to draw Lumber. The Holy Order met at the usual place. The old company present.

18 19 20 and twen[ty-]first was spent on my hous, Vising [visiting] the sick, and two councils and a Veriity [variety] of others things. The Carivan [carnival] come in to our city, a hard storn [storm] blew down thare canvas.

22 Tusday. Work on my hous vising, the sick, went to the Temple.

23 Wensday. B. Young, G. A. [Smith], A. L. [Amasa Lyman], Bishops Whitney, Miller, and my self went up the River to see som Land and wood.

24 Thrusday. Plesent. Went to the Temple. Hands got my brick work done. The Lord be praised. The Holly Order met at the usual place for prair. This day all things past of well and the Lord is on our side.

25 Friday. The day fare. My family well. Com-menced shingling my roof. Br. Wallis, Br. Dun[n], Samwell Phelps.

26 Sartady. Got the South and west side of my hous done. All well, the Lord be praised. Viseted menmy sick, tended Council at W. Richards, and Nominated Sevrel officers for our August Election. All goes well. The Prais be to our God for Ever.

27 Sunday. Very warm wen[t] to the Stand with my Vilate and Daughter Hellen. A few words from George Miller, A. Limon on the Nauvoo hous, and a word B. Young and Wm. Smith. All went on well.

28 Monday. Spent the day in Visiting the sick, red history.

29 Tuesday. Visited the sick, went to the Temple, read history.

30 Wensday. B. Young and my self tended a funral of Sister Tomas. Took diner at Br. Beaches. Laid hands

on Joseph Huren. Went on the top of Temple, viseted  
menny sick, went to Br. Bensons.

31 Thursday. Went to Br. Clarks Store with B.  
Young, had council at W. Richards at 2 Ocl., Genral  
Demmen present. At fore we held our prair meting. Rode  
in the new Coach, in Company with B. Young and W.  
Richards.

August the 1, /1845/ Fri. B. Young come to me in  
the Morning to my hous with his carrage, drove to W.  
Richards, held a council with Emmet<sup>9</sup> and others, from  
thence went to Ezry Chase. Willard went with us went  
back to the Trustees office, from thence went with the  
Bishops to see two Blocks that they was going to have of  
Emma, fore 5.50 dol.

August the 2, Saturday at the Temple. In coun-  
c[il] with the Twelve. All peas [peace].

The 3 Sunday. The weather plesent. All things  
prosper.

The 4 Monday. B. Young preached in the fore  
part of the day. Warned the Saints to beware and not  
forget thare God.

August the 4. Monday. Our County Election, had  
a bea [bee] for to get wood for the Nauvoo hous. 156  
teames.

The 5 Tuesday. Went to John Benbows in com-  
pany with about 50, took dinner.

The 6. Spent the fore part of the day getting bords  
and lath for hous. In the after part of the day went to Br.  
Lots with Bishop Whitney, Miller and B. Young and our  
wives.

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<sup>9</sup>James Emmett had led an expedition of approximately one  
hundred Mormons to explore Oregon and California without the  
sanction of the Twelve Apostles in September 1844. He had been  
disfellowshipped from the church.

August the 8, Thursday. In the Morning ingaged in getting Materials for my hous. At 10 held a council at W. Richards. And again at 4 in the after noon the Holy Order met for prair. Sealled Sister Hunter to Edward Hunter. B. Young and my self went [to] Wm. Geens. The day streem [extremely] warm. In the evning John Pack sent for me to come and Lay hands on him. Josep Young went with me. He was beter the Lord be praised.

9. On Friday, Br. Pack sent a botle of Oil to be concrated. Bishop Whitney went with me and Laid hands on [Sister] Dominecus [Dominicas] Carter. She was very Low. We told her in the name of the Lord she would Live if faithfull. From thence went to the Temple. I sealled Sister R. to Alfus [Alpheus] Cutler. Then went to W. Richards to read history. Georg Smith present. In the part on the Missouri war.

August the 10 11, 12 13 14 15. Spent in council with the Twelve, in Church maters. The weather warm. Peas [Peace] prevales.

Monday the 18. All well. Plarsting [plastering] my hous. Viseted menmy sick.

Tuesday the 19. Read history at W. Ri[chards] in company with G. A. Smith till 2 O Clock. Went to see some sick.

Wensday the 20. Rained hard Last night. Br. Frank was killed with Litning. Went to Br. Winchesters. Went to the Nauvoo Hous, with B. Young. Thay had got Eight courses on two sides.

Sept the 15, 1845. Monday. Plesent. Went to W. Richards to council, went to the Temple, held council, at Joseph Kingsbury. B. Young, H. C. Kimball, G. A. Smith, P. Pratt. Two Sherriiffs come after 12 persons, as follows B. Young, H. C. Kimball, P. Pratt, G. A. Smith, John Tailor, W. Richards, G. Miller, John Karns, Orson

Praat, Orson Hide, H. Page, and Wm. Smith, who the Sherriff said he was requested [requested] not to serve a rit on Wm. Smith. They did not find us. So they went back went to Arron Fars. Went with my wife to Steven Winch[ester]. In the Eve went with B. Young. Bound M. to Y., the Mob burnt [homes] west of Carthage [at Lima].

Sept. the 16, Tuesday, Bishop Whitney come and got my buggy. Met in coucil at W. Richards, to concul [consult] about what Masures to Enter in to what to do. Mr. Gridley and B. Durbey come in to our council. Our council was for the Nauvoo Hous to stop and the work go on, and the Br. come out armed [against the arsons]. Adjourned at 12 Oclock. At two Oclock met in council at W. Richards. Had not been in more then 10 minits befor J. B. Backenstos come in. Porter Rockwell chassed [anti-Mormons] from Warsaw [who had gathered] at the Rail-way. Porter shot one. Orders sent to the Presints [precincts?] by the shirrif, to be in rediness. My Father in Heaven with Thou help Thy people and deliver us from our enimes as Thou art our Father and our God.

17 Wensday. Ware [warm?]. Backenstos killed one or two persons nem [named] Wiliams [when] they rushed upon them of suden. Gernal Marcum [Stephen Markham]<sup>10</sup> went down with fifty [to assist Backenstos].

18 Thursday. Sevrel companies went out [to] take prisoners. Mr. Chambers the Editer, Mr. Chambers from St. Lewis [arrived]. My son Wm. went down [to meet him]. Had prair and council. Readfield [Redfield] come in in the Evning with tidings from Lima. One blessing on the Prophet Joseph by B. Young, as I become the Agent.

19 Friday. The Mob fled in to State of Missouri,

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<sup>10</sup>Stephen Markham was a colonel in the Nauvoo Legion.

shot one young Man by accident, by the name of Tippen. The Twelve ware in council most all day at Bishop Miller. Viseted the camp about tenn Oclock. Tippen died about that time as we ware going to see him.

20 Sartaday. Rose Early in the Morning went to the council room, 200 men went in Wagons to meet Backenstos at the Junction. Tippen was burrd, had a chort discourse by B. Young and my self on the publick Square. Most of the Army come home. Went to bed early. All things prosper.

Sept the 22, Sunday. I had good nits rest. W. E. Murray come and cold me up early. Went with my wife to see them. From thence went to the stand. B. Young and my self spoke at 2 Oclock went to W. R. for council and prair. Present the following persons B. Y. [Brigham Young], H. C. K. [Heber C. Kimball], G. A. [George A. Smith], A. L. [Amasa Lyman], P. P. [Parley P. Pratt], two Bishops. Two leters one from P. Pratt, 1 W. Woodruff, good tidings. Lara [Alarum?] just at nite. Cournal Marcum went with 50 men to Carthage. Started at about 10 in the Evning. Went to bed at about Eleven Oclock.

Sept the /22/, Monday. The day plesent. Held council with 5 [man] commity from Medonna [Mc Donough?] County at John Tailors. Chose three to met them at Mecome [Macomb], as follow, A. Babbitt, Badell and Wels to met them on Tuesday. Went to the Temple, to stop my son Wm. from going out. From thence went to W. Rich to council. Perkins come with tidings from Laharp [La Harpe].

23. Tuesday. The day plesent. Much Rumers [rumors] from Camp Crick. Spent most of the day in council. Went on the Temple with B. Young, W. Richards. Continued in council and Recieving letters from diffrent parts of the county. Rits [Writs] out for 12 or 13 Men.

Sept. the 24. Wensday. All the Twelve and about 30 others went to Carthage to give our selfs up for Trial. Went before Square Barns [Squire Barnes], and ware Dis-mist [dismissed]. We went to see the Jail whare Joseph and Hiram ware killed. Most of the people ware Left. We got home about sunset, Seven. Commity from Quincy. We met in council at John Tailors, rote a Proposition to the Mob. Brock up at 1 Oclock in the Morning.

25 Thursday. Met at 9 Oclock at John Tailors, till 12 Oclock. Took dinner at Winsor Lion With B. Young. At 2 Oclock had prair and council at W. Richards. Backenstos come in.

Sept. the 26, Friday. Had council at John Tailors. The 5 Proclamation come out. At 1 Oclock met for prair and council at W. Richards. From thence went on the publick Square. Saw 100 familes come in from Camp Creek and others places. B. Young spok to them. Then we went and Laid hands on the sick 18 of them.

27 Sartaday. Went to John Tailors, found the Br[ethren]. in council, from thence Genral Rich and I went to viset the sick. Seald Sister Low to hur husband John Low, from thence to W. Richards for prair and council, five of the Twelve and Bishop Miller present. Got through at 3 Oclock. We then went to the Mansion. Mr. Rose come in with news from Beardstown. He saw Genral Harden [John J. Hardin] with 250 men [state militia] on his way to our City. From thence went to the Temple, and to see the tropes on the square. My health Poor. Went home early.

28 Sunday. Rainny. Went to see the sick, Sister Wolley and others. Few met to the stand. B. Young spok a few words by council to get in thare grain and other things. Spent a chort time at the New York store [William Allen's store at "New York prices"], from thence home.

Thence went to W. Richards, met in council. Badell got back from Springfield. The news good from the Govner. Backenstos went to Carthage to meet Genral Harden, the tide of the Mob is Low at this time. Got through just at dark. Wm. Claton com in with a procclation from Gen. Harden [prohibiting any gathering of armed men within the county], and a leter Mr. Faris. Genral Harden is now in Carthage with his tropes. Doctor Colston come in.

29 Monday. Ranny. At 9 Oclock Met in council at Daniel Spencers. Five Laminit[e]s [American Indians] presents. Adjourned at 12. At 1 met at W. Richards for prair and council. Adjourned at 4 in the after. Br. Bent and Isa[a]c Morl[e]y met with us to present the names of those to go to the west. In the Eve went down to the River. B. Young Baptised three Red men and confurmed at the water age.

30 Sept., Tudesday. The Kingdom [Council of Fifty] met at the Sevntis Hall, adjourned at 12 Oclock as Genral Harden had come in to town with his Possa to serch for property and lost men. He wished to have a council with the Twelve, so we went to his camp on the Hill. He read his orders to us that he had recieved from the govner. After which they serched the Temple, Masonick Hall, and the Nauvoo Barn then went down the River to camp. The Twelve and Bishops met at W. Richards for prair and council. We asked the Lord to flustrat [frustrate] the designs of our Enimes, and to blind there Eis [eyes] and caus the tropes to leave our City. Soon got through about 4 in the after noon. Held council in the Eve at John Tailors. Rote an other propersition [proposition] to people of the State, that we was going way, and come and purches [purchase] our Lands and houses, we would Leave.

Sept the 31, Wensday. The Last day of the Month.



Met in council at John Tailors. Genral Harden, Judg Duglis [Stephen A. Douglas], McDougale [Attorney General McDougall], Kirnal [Colonel] Warren.<sup>11</sup> After much conversation adjourned about 11. Then went to the Temple with them and thare Army, went all over the Temple. Took dinner at Br. Tailors. Met in council in the after part of day. Continued in council with the same men [representatives of the state]. I discovered a spirrit in them not to do much for us. Went back to thare camp 4 or five Oclock. We met again in the Eve. Br. Andrew Perkins, and Docter Colston come in from Carthage. Said thare 300 mob.

October 1st. Engaged in Council &c Visiting Sick.

October the 2, Thursdy. The Twelve and others met in council with Genrall Harden's staff. His Rigiment Left Early in the Morning and the Genral Left about 11 Oclock for Carthage. B. Young and my self went to viset the sick. Went in to the Temple. They ware Laying the Lower flower [floor] for the Confrance. Took dinner with Joseph Kingsbury. Then we went to Danil Spencers to tend funeral as his wife was dead. From thence to W. Richards for council and prair. Great union prevailed. Br. Arther Smith come in to our council. He is a water proff [proofer] of Cloth againts water.

3 Friday. Went to Clarks store, Steven Winchesters with my wife. Viseted sevrel sick. Had council at W. Richards for council and prair, in the Eve we[n]t to Bishop Whitnies. Br. Hu[gh] went home at 8 in the Eve.

4 Sartady. This morning Rainny. At 9 Oclock went to the Sevnties Hall. Kingdom met in council. From thence went to W. Richards for prair and council.

[At this point in the diary, Thomas Bullock records

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<sup>11</sup> This was Major William B. Warren of the Illinois Volunteers.

thirteen pages of events through 2 November 1845, giving an account of the first General Conference in the temple, preparation for the exodus west, and some personal items. Kimball's holographic account recommences 3 November.]

Monday [November] 3. Met in council at J. Tailor. B. Young not present quit sick, so we dissmed in the Eve met for prair.

4 Tuesday. In Council at J. Tailors. Visited the Sick in the Eve for prair, pease in our City. Heavens Blessings ar visable in Isreal. At 4 in the after noon met for prair at W. Richards.

Wensday No. the 5, 1845. The Morning plesent, the Twelve met at the Temple with the Bishops, and the Archateck [architect], to se how to seet the pous [posts] and concerning how menny Allies [aisles]. The conclusion was to have two Allies. At Fore Oclock met at W. Richards, for council and prair.

Thursday No. the 6. In the Morning went to the Temple. Sealled a sister to W. Smith. My family beter. My Jouner [joiner] work done. 3 Painters come to work. James Smithes litle Boy died. Elaxder [Alexander] Winchester Died. The council met at W. Richards Praid, after the Holly Order. Laid hands on Marian Washburn. Spent the Eve at home.

Friday the 7. Went to the Temple in the morning. A Raft of Pine Lumber of 100 thoussand [boardfeet<sup>3</sup>]. At 11 Oclo. I help burry James Smithes Little boy. At 2 in the after noon, went to Br. Winchester to tend the furnal of Elaxander his son. Br. Hide and John Smith and my self spoke. Got back to Council at W. Richards and prair. Brock up in the Eve. Elder J. Grant got to Nauvoo. Preached at James Smithes in the Eve.

Sartaday the 8, 1845. The Morning plesent. After

Brexfast went to B. Young, and Joseph his Brother. Saw Br. Grant, from thence went to W. Richards, to Read History, Present B. Young, W. Richards, G. A. Smith, Br. J. Grant, Br. Benson. I pute my Draggon [drawing?] Hors away to a Br. Slade and got his span of grays gave him Eighty dollars. Took dinner with Docter at 4. In the Eve met at W. Richards for prair and council.

9 Sunday, Nov. the 9. The Morning plesent. After Brexfast went to Br. Winchester to give them council. The males members met to organised the companies to go west. No females present. I pute a stove [in my home?]. At 4 in the after /noon/ the council met for prair at W. Richards. Two leters from Governer [Thomas] Ford To J. B. Backenstos, he read them to us. After council I went with B. Young to Sisters Haws. Hur Daughter was sealled to Br. Tupper. Then went to Br. Fultens, a wife sealled to him, from thence went to Br. Snows, got home at 10.

10 Monday. 6 Painters come to work on my house, verry plesent, at 11 Oclock went to W. Richards to Read history. G. A. Smith present. B. Young come in with Br. Kent. Went to the New York store, as the Trustees moved thare office on Last sabath, read history till 4, when the Council come in, for prair. Brock up at dark. B. Young, George Miller, and my Self went and Borrowed Six hundred dollars and paid to Br. Russel, as he had Just bought one hundred thousand feet of Pine bords. This will finish the Temple.

November the 11, Tuesday. The Morning verry plesent. B. Young come to my hous, with his coach. We went and borrowed 400 dollars, to pay Br. Haywood, that we borowed of him last nought. B. Young and wife took dinner with me. At 3 Oclock went to W. Richards to read history. B. Young, G. A. Smith, W. Richards. At

fore the Brethen come in for council and prair; [material between back slashes is not in Kimball's hand] about 9 oclock in the evening Porter Rockwell came after me, and I went with him to visit the sick at Sister Greens and also to hire a room. The Young people had a dance at the Mansion. J. B. Backenstos and myself took supper with them by the request of Bejn. Johnson from thence returned home.

Wednesday 12th. The Morning very pleasant. Last evening I dreamed of seeing a large quantity of honey Bees, they were following me being loaded heavily with honey; they were very peacibly with me. Brother Nickolls and Brown came to paint at my house, made a finish of the same which makes a completion both inside and out, and for which I feel grateful to my heavenly Father for the same.<sup>12</sup> Spent the day mostly until about 4 oclock visiting the Sick, teaching and exhorting the saints to faithfulness. At 4 P M met with the Council at Elder Richards for prair, present G. A. Smith, O. Hide, P. Pratt, J. Tailor, Georg Miller, W. Philps, Dr. Spencer, Elder Richards, and my self. Clo[t]hed our selvs and praid as follows that our enimes be flustrated, to sell our posesions, and so forth. Brock up at dark. Amasa Bonny [Amos Bonney] come to my hous in the Eve and said his Brother Edwin Bonny [Edward Bonney]<sup>13</sup> was sentance to be hung. If so it is in answer to prair. Went to bed Early. The mob burnt Br. Rois [Rice] hous.<sup>14</sup> 30 men ingaged in it.

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<sup>12</sup>This was the first adequate home the Kimballs had had for twelve years. They were to live in it only four months and five days. It would be another six years of tents, wagon boxes, and log cabins before they had another suitable home.

<sup>13</sup>Edward Bonney had a reputation for associating with Mississippi River counterfeiters and thieves. His book, *The Banditti of the Prairies* (1850), made him famous.

<sup>14</sup>Rice lived at Camp Creek.

Thrusday the 13. Plesent in the Morn. Went with my wife and Son, Wm. to Judies and Davis store, and also to the New York store. From thence home. G. A. Smith come a long and we went on the hill again. I took dinner at Joseph Kingsbury. Went to Father Cutlers. Saraan [Sarah Ann Whitney] come in had a quite [quiet] talk. Got home again at half past 3. At 4 went to W. Richards, met in council. Prese 5, Young, W. Richards, G. A. Smith, P. Pratt, Georg Miller, W. Philps, Ors Spencer, B. Woodworth, N. K. Whitney. Brock up at dark. Went home. Br. Brown and wife. Br. Dikes and wife, sealed Sister Brown to hur husband. The day past of well. The great Aclips [eclipse] on the Moon.

Friday the 14. Plesent. Did not sleep much as our little Brigham Willard was sick with the Huping Coff, much Pressive at the Longs. Went to the Temple with B. Young, El. Richards to see how the Pulpits should be built. Went to the Trustees office. We took dinner with J. Kingsbury. Held Council with B. Young, G. A. Smith, El. Richards, J. Grant. At fore met for prair at El. R[ichards].

Letter from Uriah Brown. Present. B. Y. [Brigham Young], G. A. [George A. Smith], P. P. [Parley P. Pratt], O. H. [Orson Hyde], W. R. [Willard Richards], H. C. K. [Heber C. Kimball], Wm. Claton, Orson Spencer, W. W. Phelps, G. Miller. Had a good time. I thank the Lord.

Sartaday the 15. Plesent. In the Morning went to the Landing with B. Young, O. Hide, George Grant, from thence to the Temple. Went to two Potters chops [shops], to see if we could get them to make some Wampum[?]. Took dinner, J. Kingsbury. From thence home. Viseted some sick. At fore went to El. Richards, for prair and council. All the saints buissey in Making Waggons for

going west. Present G. A. [George A. Smith], W. W. [Wilford Woodruff], G. Miller, Corneilus Lott, P. P. [Parley P. Pratt] After we praid, W. Richards and B. Young come, continued in council. J. B. Bockenstos come in to our council. Just from Carthage.

Sunday the 16, 1845. Little Brigham W. Kimball was poorly through the nite. Not much sleep. The Morning plesent. Went to the old stand, a Lorg [large group of] people come to gether, meting opened by Elder Hide. He spoke a chort time after which I gave some council on the subject of helping the poor, that we did not believe in common stock buisness and so forth. After I got threw. B. Young spoke some time on the same subject, and gave much Council. The Saints felt well then come to a close by a prair by Elder P. Pratt.

At 2 in the after noon, the Males come to gether. Much council by P. Young. How to prepare them selves to go west. The names of the first company war [were] colled [called] by Wm. Claton. They Now numbers amount to 300 Jedadiah Grant pointed to be captin over the third hundred. From thence went W. Richards for council and prair. Alford [Alfred] Corden and James Grugark come in to council. Edmond Durphy [Durfee, Sr.] was just brought into our city dead. Chot by the mob at Lima Last nite. Had a leter red from Wm. Smith to Lewis Robins, it was filled with rath against the Twelve. I had a Leter from Samwell Brannen, one from the Moons.

J. B. Backenstos come in gave us the perticulers of the death of Durphy. Present B. Y., G. A., O. Hide, J. Tailor, W. Richards, P. P., Br. [Lucien] Woodworth, O. Spencer, Br. Magor [William Major?], G. Miller.

Monday the 17. Rained most of the nite. Not much rest, our babe porly. I went to the Temple with my son Wm. to carry a stove. From thence went to Br. Cahon

and sealed [sealed] a sister to his honor. From thence went to the Trustees office went to the Seventis Hall, to J. Youngs, to Snows. Went to W. Richards for cou[ncil] and prair. Present B. Y., O. H., P. P., G. A. S., W. W., G. Miller, Woodworth, J. T., W. Claton, and H. C. Kimball, O. Spencer come in. Had prair G. A. Smith being mouth. Some Rumer of trouble.

Tuesday 18, Pleasant. This morning went to Clarks Store to trade. Plastering fell off over head of my lower room. Egan and Latrip [Lathrop?] got home Last nite from St. Lewis. The[y] were hunted by /enimes/ at every port. Theordore Turly was cot [caught] at Alton by Hate. Letter from Bramon [Mason Brayman] Stats Eterny [Attorney]. The Council met in council at 4 at W. Richards for priair. Present of the Twelve: B. Y., O. H., P. P., H. C. K., G. A. Smith, J. Tailor, J. Page, Richards, Bishops Whitney and Miller, W. Woodworth, El. Claton. Sent Witnesses to Carthage [for the trial of Durfee's assailants]. B. Marcum, Rockwood to gether [as] witnesses. Got through priar [prayer] Eigh[t] in the Eve. Bishop Joseph Heywood come in to give us some council about the Catholicks.<sup>15</sup> Went home had a good time. I feel grateful to my Father in Heaven for his kindness to me and mine.

Wenesday the 19. The morning Pleasant. My family tolarbel [tolerably] well. Went to see G. A. Smith, had a chort visit with him and fmaily. Went to the Temple office. Spent a chort time. The Trustees sent me a barrel of flower. From thence went to the Temple. Went into the upper loft, on in the Attick. The rooms most

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<sup>15</sup>Mormon leaders had hoped to rent or sell Nauvoo property to the Catholic church in Detroit and Cincinnati. This is one reason church members finished the Nauvoo Temple while preparing to abandon it.

done. Went to Andersons gave some instructions on matters of the Kingdom.

From thence went to W. Richards and met my brethren in the Council. Present of Twelve: P. P., J. Taylor, G. A. Smith, Willard Richards, [and] Levi Richards, O[rson]. Spencer,<sup>16</sup> W. W. Phelps, George Miller, O. Hide. Elder Pratt read a sercular just come out to give the perticulers of the Death of Edmond Durphy and the burning of Rice haus. Elder Richards confined to his bed. B. Young came in just at dark. We Clothed our selves and offered up prair. I was mouth. Got threw at seven in the Eve. We conversed much on the California Mission<sup>17</sup> and many other matters. P. Young come into our Council.

Thursday the 20. The morning pleasant and Drye. After Brexfast I went to Br. Tuttle to see Abiga[i]l Buc[h]annan and Ruth Wellington<sup>18</sup> to visit them. I borrowed two hundred [dollars], one hundred and fify from Abbagal and fifty from Ruth. Went home from thence. Went to Amos Davis. He said he was friend to the Twelve. From thence went to the Trustees Office. I let N. K. Whiteny have one hundred and fifty. Got some dinner then went to the Temple. After which I met the council at W. Richards, Had priars. P. P. was mouth. Present: B. Y. [Brigham Young], O. H. [Orson Hyde], G. A. S. [George A. Smith], H. C. K. [Heber C. Kimball], Bishop N. K. [Newell K. Whitney], G. M. [George Miller], Levi Richard, O. Spencer, W. W. Phelps. We praid for the prosperity of Isreal. We talked much of the west. Chose

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<sup>16</sup>Orson Spencer was mayor of Nauvoo.

<sup>17</sup>This is probably a reference to the anticipated trek west.

<sup>18</sup>Abigail Buchannan (1802-?) and Ruth Wellington (1809-?) became two of Kimball's plural wives in 1846.



men to go to England, as follows Franklin and Samwell Richards. Elder W. Richards sick abed. Bishop Whitney and Levi Rich quite porly.

*Diary Four*  
*21 November-9 December*

1845

**W**e now come to the last of the extant Heber C. Kimball holographic diaries. The record book in which this diary was written consists of 378 pages, of which only the first twenty-seven pages, or 7 percent of the total number of pages, are in Kimball's hand. On 10 December 1845, William Clayton began his own daily account of Nauvoo Temple and other activities. Since diary four starts immediately after diary two, part three, no transition is required. This last Kimball diary is perhaps unique in that it details final work on the Nauvoo Temple and arrangements for the transmission of temple endowments to church members.

Friday the 21, November [1845]. The morning plesent. Kep wak with my wife last night with our little Brigham as he is quite poorly witt the Hooping coff. Borrowed 10 00 dollards of Elder Orson Hide for the Trustees. B. Young and my self went and paid sister Bornum 40 dollars, that we had borrowed for the Trustees, then

went back to the Trustees offic. Took dinner with J. Kingsbury. I went home and Laid hands on my babe, then returned back to the office. Handed Elder Wm. Claton 45 dollars. Got a coverlead [coverlet] of N. K. Whitney. Went home found my Litle son better. Got in to a buggy with B. Young. Went to W Richards. Met the Brethren in council. Present B. Y. [Brigham Young], P. P. [Parley P. Pratt], O[rson]. Hide, W. R. [Willard Richards], H. C. K. [Heber C. Kimball], and others W. Phelps, G[eorge]. Miller, G. A. [George A. Smith], J. T. [John Taylor], Br[other]. [Lucien] Woodwardth, David Yearsl[e]y.<sup>1</sup> Much said about the west mishon [mission]. A sherrif in to day after Br. Fellers. The cherrif name was Stigall. Because Br. Fellers drove off[f] his own cattle. This is wonderfull.<sup>2</sup>

At 7 in the Eve we got through prair, B. Young being mouth. After L. B. Backenstos come in he said Magaur [Major] Warren [of the governor's commission] swore if the Anties [anti-Mormons] would not Help him bring those that killed Durphy he would leave the county and [turn] Backensos on them with his forses [forces]. Things seam to be in our favour. I thank the Lord our God — A Request from the old Jackson Brethren [who had lost their property when they were run out of Missouri] for to have the Twelve met them at some place, to give them council. The Twelve Agreed to meet them at the New York Store on [in] the trustees office at 2 Oc in the after noon. Brock up at Eight. Recieved a Leter from Roswell Fich wishing to sell us some land in Tenessee, and a bank, [and] Meteriels and all the pertains thare to.

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<sup>1</sup>David Yearsley was selected in 1844 as a member of a company to explore the west for a resettlement site.

<sup>2</sup>George Sigall was the coroner but served as sheriff between Deming's resignation and Backenstos's election.

22 No., Sartdady. Winday. In Morning went to the Trustees office. Soon after I got thare Elder B. Young come in. Took dinner with J. Kingsbury, after which we went to the temple. Went in to the Top of the Tower. The wind ca[u]sed it to tremble. Went in to the attick story. Mason work done this day and commenced painting. Thare is fourteen rooms, 7 on Each side of the main Hall. It is splended. Went back to the office. 36 of the old Jackson Brethren had met in the upper part of the office. 6 of the Twelve present, that is B. Young, H. C. K. [Heber C. Kimball], O. Hide, P. P. Pratt, G. A. S. [George A. Smith], John Tailor, Bishops N. K. [Newell K. Whitney], G. Miller sevrel of them spoke, and said they thaut [thought] they ware neglected and cast of[f] poor. B. Young spoke a chort [short] time to shoe [show] that they had been slothfull, or some of them. This is the reason why your are not more notised [noticed] that they had not preached. This is the reson why you are not more concpaas [conspicuous].

From thence the Twelve went to Elder Richards whare we had had prair. 9 present had some council on the weston [western] mission then went [home?]. Cold and windy

Sunday 23. Cold. Got a good sleep last night. Got up twice or three times with our babe. Sister Wilkey come in full of trouble, husban had left hur. Lucien Woodruff [Woodworth] come after me to go to his hous to lay hands on his daughter Flory. Spent 2 hours with them in conversation. From thence went Joseph Huvies. Went home got supper and went to council at El. Richards. Sevrel Leters read, 2 from Br. Turly, one from Roswell Fitch, 1 Ruben Miller. Edward Hunter come in. Much rumer of threats by our enimes. Had prair at about dark. The usual Brethren present. From thence went to the

Musick Hall where the Capttins of Each company met to ascertain how meny families [were prepared], and wageons mad[e], and how meny on the stoks [being built]. The numbers of families Organised 32. 65 waggons on hand, 1504 on the stoks, 1492. Present of the Twelve B. Young, H. C. K. [Heber C. Kimball], P. P. P. [Parley P. Pratt], President Young gave much council. Got through at 9.

Monday, the 24. Plesent. My family tolarable well. After Brexfast I went to G. A. Smith. Elder B. Young come in with Wm. Draper. Gave him council on maters of his family. From thence we went W. Richards. A leter riten to Theradoe [Theodore] Turly, one to Roswell Fitch. Present B. Young, W. Richards, G. A. Smith, W. W. Phelps, John Scot, P. Grant. Sevel come in for council.

After Council President B. Young, W. Phelps and my self went to the Trustees office. B. Young handed one hundred dollars to the Bishops. Took dinner with J. Kingbury after which we went to the Temple. Went in to the Attick and on the Roof. Painters all to work. Most done, two stoves up in the Large room. Cleaning out the upper part of the hous. The Font going on. Sevel of the Oxon [oxen] done, the horns on. From thence we went to Br. Carters to pay some money to a sister. My son Wm. H. Kimball carried us. From thence we went to W. Richards and met in Council. Present B. Y. [Brigham Young], W. R. [Willard Richards], G. A. S. [George A. Smith], P. P. P. [Parley P. Pratt], Bishop Miller, L. Woodworth, W. Phelps. The Docter<sup>3</sup> still on well [unwell]. Much council on the west. O. Spencer come in. O. Hide come in and read a ltter from Silas Hate [Haight].<sup>4</sup>

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<sup>3</sup>This would be Willard Richards who, in 1834, took a six-week course in herbal medicine.

<sup>4</sup>Silas Haight was a deputy United States marshall for Iowa.

He wishing to see the Head of the Church. J. Tailor, L[orenzo]. Richards come. Got through Just at dark. J. Tailor mouth in prair.

Tuesday 25. Plesent. B. Young and my self spent most of the fore noon in Raising money fore the purpos to send to St. Lewis to get Iron and Clothin fore the Temple hands, as they are suffering much for the want.

At 2 Oclock I went to Bishop Georg Millers to a wedding of his son Joshaway.

My wife and my son Wm. and Hellen went with me. President B. Young present. They ware Married by John Bullen in Publick—before this B. Young Sealled them for time and Eternity. Hur name was Sariah Anderson. About 60 present. Took dinner. Good Musick, had a good time. In the Eve we met at W. Richards for council and prair. B. Phelps was Mouth. Peas and union is constant with us. We spent some time in the Temple.

Wensday 26. Cold and plesent. In the morning Early Elder P. Pratt come to my hous and he and my self went got 100 dollars in Cash. Then went and paid it to the Tustees in Trust. B. Young, G. A. Smith and my self raised thirteen hundred dollars, for to sind [send] to St. Lewis by Hiram Kimball. Edwards Hunter, Sister Clark, B. Young and my self went to Br. Clarks, from thence to the Temple. Went in to the Attick story. The painters had got three co[a]ts on. We concluded that would do for the present. In the Eve Cou[ncil] met At W. Richards for prair and council. The usual persons present. O. Hide was mouth. Great union prevailed. J. B. Backenstos come in after prair for council. All maters go on well. Bless the Lord.

Thursday 27. Verry Cold. After Brexfast I went to Wisder Lion. Spent a chort time, them went to Br. Felts chop [shop]. After I went to the Trustees Office

found President B. Young. We took dinner with J. Kingsbury. From thence went El. P. Pratt to have a conversation with him and wife. Maters rather dismal and unhappy. After we went to Warren Smiths, he being rather dissatisfied and had thoughts of leaving. Some one had Poisoned two horses for him. This trouble him much. B. Young told him to stay and all things should go wright with him. He felt comfortable from thence. I went back to Fathers Cutlers. Took supper. From thence went to W. Richards found the Breth[ren] in council. Present B. Young, O. Hide, P. P. Pratt, G. A. Smith, W. Phelps, G. Miller, L. Richards, J. Young. Silus Hate and Haskins Tailor come in to our city to hunt after Bogus [counterfeit] Presses and to take some of the Brethren, he being Orthorised by the United States. We had prair. Elder W. Phelps being mouth. We praid for the prosperity of Zion that our enimes might be keep Back till we can finished the Temple and get all things Ready for going west, and that fear should come on our Enimes. Brock up at About Eight in the Eve. Great union in our council and the Lord hears His Servents. His Name shall have all the *Praise*. My family tolarble well. My three youngest Have got the Huping Coff. Thare Names are David P. Kimball, Charls, and Brigham W. Kimball.

Friday 28. Cold and snowy. After Brexfast, I went with Vilate, Sister Whitney and my son Wm., went to Wm. E. Murray—as his wife is quite sick. From thence went to Bro. Winchester, also to Latrup [Lathrop] Store. Then to the Trustees Office found President Young. Toock dinner with J. Kingsbury. We let the Trustees have some money for Doctoer Deramus [Doramus]. N. K. Whitney let me have a Lambs skin fore some chues [shoes]. Sariah Ann [Whitney] cut them out fore me. Went to Sister Geens to give council. Went home. Stopt a chort time and went

to W. Richards. Met the Brethren in council as follows, President B. Young, O. Hide, P. P. Pratt, J. Taylor, G. A. Smith, O. Spencer, W. W. Phelps, Livi Richards, G. Miller, J. Young. Hate and Hakings left the Citty in answer to prair. Thank the Lord our God. J. Young did not dress [in the robes of the Holy Order] as his hand was lame. The Br. all feel well. The doctor in beed, porly. It was moved and secconed that Benjamin S. Clapp, A. P. Rockwood and Jeddediah Grant Should form three of the first Preidents of the first Seventies. It was proposed that Br. Pulsifer should go in to the High Preas Chorum. This was carrid. Had prair. O. Hide was mouth. The Lord was with us and His name shall have all the praise.

Sartaday, 29. Cold and dry. At 10 in the Morning I met the Brethren at the Temple in the Attick Story to lay down the Carpits in the sefrels [sealing?] rooms, as it was set apart for that perpus [purpose]. Those present ware B. Young, G. A. Smith, and my self. Spent the day in the Temple. Elders John Taylor, O. Hide, P. Pratt, was present some of the time, others W. Phelps, George Miller, N. K. Whiteny, J. Grant, J. Young, Charls Rich and others. Vilate my wife, Sister Ann Whitney, Sariah Ann hur Daughter, Sister Barsha [Bathsheba] Smith the wife of G. A. Smith come to helpe us put up our rooms. We had carpit in plenty to lay down in all the rooms. The carpit lent by diffrent ones for the present. Towards nite G. A. Smith went after our clothing at W. Richards. After dark the following persons went in to the Room of B. Young, which is the south East Cornor [of the temple],<sup>5</sup> and Bowed our selves before the Lord and gave Him thanks for his goodness to us in sparing our lives to finish this hous thus far, and menny other things, B.

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<sup>5</sup> Kimball had his own private office next to Brigham Young's.



Young being mouth. Present H. C. Kimball, O. Hide, P. Pratt, G. A. Smith, O. Spencer, L[ucien]. Woodworth, G. Miller, W. Phelps, L. Richards, A. P. Rockwood. We did not Clothe ourselves, as others wished to be with us the first time in the Lords Hous when we should Offer up the Sign of the Holy Preasthood. After prair we left the hous and went direct to B. Young as the band of Musick had met at his hous to play. We had fine time. B. Young, J. Young, Levi Hancock and my self danced a French fore,<sup>6</sup> gave much plessure to the crowd. My son Wm. and myself went home about 10 in the Eve. Wm. Wife quite sick taken with pain in hur head.

Sunday the 30. Plesent. Menny quite ill. All thing comfortable at Home. Went to the Temple at 10 in the Morning. Stopt at J. Kingsbury all well. When I got in to the Hous of the Lord most of the Brethren Present. No ones admitted only those that had recieved the Preasthood, those present are as follows, President B. Young, H. C. Kimball, O. Hide, P. P. Pratt, J. Tailor, G. A. Smith, W. Richards, A. Limon, others, Bishops Whitney and Miller, A. Cutler, R. Cahoon, W. Phelps, Wm. Claton, John Smith, C[ornelius P.]. Lott, O. Spencer, I. Morly, L. Woodworth, J. Young. Evry thing seams to go on in peas. At about 12 Oclock we clothed our selves for prair and council. Levi Richards come in at About Half past one in the after noon. We offered up the Signs of the Holy Presthood. Joseph Kingsbury, B. Young being Mouth offered up the dedacation of the Hall and small rooms. Set a chort time then H. C. Kimball was mouth, then praid once more [and] Joseph Young was mouth. We then clothed our selvs. The Twelve war called to gether By the

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<sup>6</sup>This was probably some version of the gavotte, a French folk dance in quadruple meter.

President in his room. P. P. Pratt had maters to lay before the Twelve. Doctor Richards and A. Limon quite sick. They were praid for and ware beter. We onclothed [unclothed] our selves. About 4 Oclock most of the Brethren left. B. Young, G. A. Smith, O. Hide wated fore a carrage to take the Docter home. We left about sun down. I went to J. Kingsbury and stpt [stopped? slept?] till after eight in the Eve when I went home.

Monday, Deceber the 1, 1845. This morning Plesent and cold. I Went with my son Wiliam to Br. Felts, to get massured [measured] fore some clothes. Went [to] Haywood [Dry Goods] Store for cloth. Then to Erastus Snows. From thence went to the Trustees Office met the following Brethren B. Young, H. C. K. [Heber C. Kimball], P. P. P. [Parley P. Pratt], O. Hide, G. A. S. [George A. Smith], Bishops Whitney and Miller, Wm. Claton, A. Cutler, R. Cahoon, J. Young, A. P. Rockwood, I. Morly, W. W. Phelps, and A. Babbit who had Just got home from Detroit as he had been on a mishon to the Cathalicks. The tiding ware good and Cheering. Said some of them would be here in a few days, to rent some of our Publick buildings.

A. P. Rockwood Laid some maters before the Council. Said menny of [the] hand[s] on the Temple [had] to get thare own wood becaus the Saints had become slack to pay thare Tithing. Elder Cahoon said he would see that teems should be forth coming. The upper grist mill come before the council, it was agreed that we would hir it fore fore months. Brock up at one. Br. Young tooek dinner at J. Kingsbury. From thence went to the Temple, in company with the Twelve except J. Tailor, John Page, and Orson Pratt. About 4 in the after noon John Tailor come in with his wife Sister Haywood and hur sister. John M. Bernhisel come in for the first time. We had

prair in Presidents Young Room about five Oclock then closed and went home. V[ilate] and my self went to se[e] Sarah K. [Sarah Ann Whitney], and also Bishop N. K. W. [Newell K. Whitney] Went home and had Musick, danced. So closed the day.

Tusday, Dec the 2, 1845. Plesent. After Brexfast I went to the Trustees Office, spent a chort time. My Wm. come with the wagon and then we went down to Hiram Kimballs and got about 25 or thirty Flower Potts with Ever greens in them to adorn our garden [room in the temple]. I got back to the Temple about one Oclock found the following Brethren that is B. Young, O. Hide, P. P. Pratt, H. C. K. [Heber C. Kimball], G. A. Smith, Bishop Miller and Whitney, L. Woodworth. My Wm. went Home and brought in to the attick my Daughter Hellen, Wm., Mary, and Mary Ann She[f]flin. This was at 3 Oclock I twock [took] them threw all the Roomes. Then they went in to the Top of the Tower. From thence went home. Recieved a leter from Phelidepha, forom a Company wishing to purchas our City. This is all in answer to the prairs of His Servents as they Call on His name dayly, that Men will come and purches our farms and lots. This leter was riten from Bloomington. H. H. Duncan in [and] Company and anser Returned, riten by O. Hide. We clothed our selvs just as dark. Present in prair of the Twelve B. Young, H. C. Kimball, O. Hide, P. Pratt, G. A. Smith, High Pres. John Smith, /P. P. Pratt was mouth/ George Miler, Isac Morly, W. Phelps. After which Brothers A. P. Rockwood, Bengamin L. Clapp, and J. Grant come in and we five fore mentioned ordained them to be three of the First Presidency of the Seventies, the three oldest of the Twelve being mouth. Then we come to a close soon after dark. The High Preas [Priests] ware in thare Room in prair. When my son

Wm., Mary his wife, [and] Mary Cheflin [Shefflin] come to see me in my room I Bowed before the Lord and called on His name and asked His blessing on our heads and thanked Him that He had given us this priviledg.

Wensday the 3 Plesent and cold. My Health porly, Verry bad cold, our babe sick all nite not much rest. After Brexfast I went to Br. Felts after his Soffa. From thence went the Temple, no one but George Miller in. Soon after sevrel come in, B. Young, P. Pratt, G. A. Smith. About 12 females come in to see and went to the top of the Dome. Wm. Smiths goods ware sold. J. Grant bid [auctioned] them. This was done by the Twelve to save them from other Depts [debts]. They ware sold on Lalrifs dept [by sheriff's order]. It is now 1 Oclock. We are now putting up the petitions [partitions] in the big Hall. B. Young and my self toock dinner at Mrs. Powers. Br. Cutler and Thomas Grover are going over the [river to Iowa] to morrow morning to Borrow some money. Recieved a leter from May Ann Jefforeys of Philidel. Menny Store Looking glasses and other things Brought in to day. Those of the Twelve present this Eve, B. Young, H. C. Kimball, O. Hide, P. Pratt, G. A. Smith, John Tailor, George Miller, R. Cahoon, A. Cutler, Wm. Claton, Isack Morly. J. M. Grant spent a chort time, he has not recieved his washings. Some part of petitions finished. The News come to us that Wm. Smith and George Adams<sup>7</sup> was giving thare Affidavits against the Twelve, as being treaseners [treasonous] &c. Br. Criestion Hanson [Hans Christian Hansen] a Dane is our Dore Keeper and fire Maker. His Brother is Translating the Book of Mormon. His Name is Hanes Christian Hanson, the other Peter Olsen Hanson [Hansen], two Brothers. They both from Denamrk. B.

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<sup>7</sup>George J. Adams had been disfellowshipped by this time.

Young, H. C. K., O. Hide, P. Pratt, G. A. Smith, John Tailor, met in the 2 Room. Clothed and praid, Elder O. Hide being Mouth. Asked the Lord to bless His people and to open our way to go west, and to over come our enemies and let them fall in to the snars they lay for his servants.

Thrusday the 4. Cold and Plesent. My health poor and also my Family. Confined to my bed the fore part of the day. Done some work in my seller to keepe out the Frost. About 2 in the after noon went to the Temple, found President B. Young, G. A. Smith, A. Limon, G. Miller, John T., Truman Angel,<sup>8</sup> Br. Wicks [Weeks]. Soon after P. Pratt, O. Hide ingaged in putting up canvas and other things to prepare our room. W. W. Phelps brought in some seders [cedar] trees to adorn our garden [room in the temple]. About sun set Bishop N. K. come in with the [temple] Vail, the old one and new one. The holes ware cut by B. Young and others assisted. Present this Evening B. Young, H. C. Kimball, O. Hide, P. Pratt, G. A. Smith, John Tailor, A. Limon.

High Preas Present, John Smith, Isack Morley, Georg Miller, R. Cahoon, Bishop Whitney, O. Spencer, L. Woodworth, Joseph Kingsbury, one of the Seventies, Present J. Young. Two nits that are past the Twelve have praid by them selves, and the High Preas by them selvs. This order will continue fore the present. Hanes Cristien Hanson is our fire man and dore keeper. His Brother name Hanes Peter Hanson. He is transl[at]ing the Book of Mormon, two thirds through. They Natives of Denmark. Wm. Claton High Preast Levi Richards.

Prosperity seames to be prevlent in our City. The

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<sup>8</sup>Truman O. Angel (1810-87) was a carpenter on the Nauvoo Temple and later the architect of the Salt Lake City Temple.

Lord be praised for His goodness in preserving His people from time to time. We Clothed our selves half past 7. The Twelve and High Preas come to gether and sung two hymns, being 19 present. Br. B. Young praid—we all knelt before the Lord then offered up the sign. Isack Morly was mouth. Had a good time.

This day a Large Looking Glass fell in the room of the First Pridency of the Seventies and Brock all to preaces. Some thought is a token of the Seventies being scatterd in all the world. Praid again. P. P. Pratt being mouth. We had a glorious time. The Brethren felt to prais the Lord for His goodness and great mercy, that we had got a place to worship and begin to give Endewments [endowments].

The meeting Closed at Eight. Very cold but Plesent. Found my family Beter. Then when I left them Edward Hunter, Hiram Kimball and Sister Clark got home from Quincy. They got thare goods at Quincy. All well.

Friday the 5. Cold and plesent After I rose from my bed I went down to Bishop Whitneys, thare met with B. Young. We went to my hous and tooock Brexfast, then went to see Docter Richards, found him in bed quite porly. From thence to the Temple being the first on the ground being 10 in the morning. In a chort time O. Hide, P. P. Pratt, A. Limon, Bishop Whitney and Miller, L. Woodworth. Wicks [Weeks?] commenced work putting up canvase adorning alters and so forth.

At half past 11 My wife, Sister Whitney, Hellen my Daughter, Sarah Ann Kingsbury, Come in fore the purpus of Heming the Veil. My son Wm. and Heber P. come with them. W. W. Phelps come in with some seders trees. They, the Sisters Vialte, My wife, Elizebeth Ann Whiteny, N. K. wife, Sarah Ann, His Dauther, and Hellen

Mar My Daugther commenced going at 12 Oclcok at the Ringing of the Temple Bell. G. A. Smith just come in said Ezekel Roberts went to the River whare thare was a hole cut in the Ice whare he found a small child fastened by a small string. Misry be on the dower [doer]. Joseph Young and David Candland come in, Orson Spencer come in. About 1 Samwell Ensign come in and pute up some Molders [moldings] to hang up Looking glasses, Portraits and Maps,<sup>9</sup> and a clock and other things. Truman Angel Also, to work on the Hall. B. Young and J. Young his Brother come in to my room and sung some hymns, to our wimen. Evry one seames to feel well and sober. J. Young sung "Callaforny"<sup>10</sup> now ses he, "I go home," and Wm. Claton come in at 2 Oclock said Noah Rogers was on his way home to Nauvoo. Sister Mary Ann Young, the wife of B. Young, at half past 2 in the after part of the [day] George Grant come in with hur. At 4 Sister V., Sister Sarah Ann, Sister Whitney and Hellen left. I went with them to Kingsbury and took dinner. From thence I went to the Temple and then went home. After B. Young sent me get Wm. or Edwin Cutler to go to Springfield with Elder Babbit to assist Theadore Turly to get out of prisson. Father Cutler has just got home from the [state of] Ioway, got some [assistance?] and has promis of more. Crost on the Ice. It has been [frozen] fore sevrel days. They have past over on the Ice. Elder Tailor come in half past 4 also I. Morly. It is sunset the canvas is all put up

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<sup>9</sup>Among the maps hung in the Nauvoo Temple were some of the best available at that time about the American West, including the 1823 map of Major S. H. Long, the 1843 Frémont-Preuss map, and the 1846 S. A. Mitchell map. See my *The Latter-day Saints Emigrants' Guide* by W. Clayton (Gerald, MO: Prentice Press, 1983; 2nd ed., 1987).

<sup>10</sup>This was probably the song "Upper California," composed by John Taylor.

and the Alters mostly done. Thare is three of them. The big Hall is converted in to six sepret [separate] rooms for the convienience of the Holy Preasthood, two Large ones and fore small and a Hall pasing through between the small ones, pasing from the west done [down] through the Center, and dores in to each room. Josep Fielding has just come in fore the first time, he is one of the Holy Order. Its now dark and the Brethren are coming in fore prair and council, the reasson [for] not being /here/ [is that they were] Notefid [late]—Living at a distance. Elders B. Young is work on the alters. On Sunday Morning at 9 Oclock all of the Holy Order will assemble fore prair and council. Our wives will come and pertack [partake] with us. The Sacrament will be administer and spend the day in those thing that the Spirrit shall teach. This was the advise of President B. Young—/this gave/ great joy to our wimmen. To morrow will finish our rooms fore buisness. Present of the Twelve, B. Young, H. C. Kimball, O. Hide, P. P. Pratt, G. A. Smith, J. Tailer, High Preas John Smith, I. Morly, W. Phelps, O. Spencer, Joseph Kingsbury, Joseph Fielding, L. Woodworth, R. Cahoon, George Miller. Clohed [clothed ourselves] and praid, O. Spencer being mouth. Then [un]Clothed and went home about 7. When we left the room we asked the Lord to bless Isreal and hold us in safty till we could give some of His faithfull Elders thare Endowment, and to liberate Cherriff [Sheriff] Backenstos [being tried for the murder of Frank Worrell, one of the anti-Mormon vigilantes, and], Theradore Turly<sup>11</sup> from thare bonds.

Sartaday the 6. /The weather/ More Mild. Elder

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<sup>11</sup>Theodore Turley was a member of the Council of Fifty and proprietor of the Nauvoo brewery. He had served a church mission to Great Britain with Kimball in 1840.



B. Young come in to my hous with John Butler quite early. From thence went direct to the Temple got in about 9. I got in half past 10. I went /and/ got some Money fore Lorenzo Young. I got it off[f] Wm. Claton. John Tailor got in about the same time I did. O. Hide, P. P. Pratt come in at Elevn Oclock. Sister Electa Crane, and Sister Brewor, Br. John D. Lee,<sup>12</sup> B. Young went to work on the Alters. Peas dwels here in the Hous of the Lord. We all feel to Rejoice before the Lord that he in His kind providence has permitted His servents to finish the Attick. Elder W. W. Phelps come in 20 Minits past Eleven with some seders [cedars]. Br. We[e]ks and Br. [Truman] Angel ware ingaged with us preparing the rooms. A Very Slanderus peas [piece] read by Elder Hide from the *Quicy Whig*, said to be done by one [Oliver] Olney.<sup>13</sup> Joseph Young spent some time with us. George Miller, N. K. Whitney come in little past 12. W. Phelps, George Miller, and my self began to fix the Trees. At 1 Oclock the rooms ware cleard of all but those of the Holly Order, so that set things in order fore the Sabath George Grant come in at 1 with chare [chair] and other things for B. Young. We all left fore dinner. I took dinner at J. Kingsburys. Returned back to the Temple, put up the Looking glasses, and Maps and potrats. As William W. Majors [an English artist] brought som up from his chop [shop] to Adorn our room. The trees set in order in the garden. Sister Elzebeth Ann Whitney come in and sode [sewed] on the fringe, going over the Top of the canvas running threw the room crost from North to South. G. A. Smith and Amasa Lyman come in three in the after

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<sup>12</sup> John D. Lee (1812–77) was a Nauvoo policeman and by 1857 was involved in the Mountain Meadows Massacre in territorial Utah.

<sup>13</sup> Oliver Olney was an excommunicated Mormon.

[noon], Sister Clarisa and Emily Cutler mad[e] a Coten [cotton] Veil going before the Linnen Veil. Jullia Durphy assisted in making the Veil Linnen, Joseph L. Heywood come in to our upper room as the sun was setting. L. Wodworth put up the clock on west end of the East room.

Sister Sophia Lyon[s], Brought me in a fine rocken chare [rocking chair] and a comforter. She has also brought in pictures, and Evergreens R. Cutler got over the River 369.25, three hunred and sixty nine dollars and twenty five cents. The cours [coarse] Veil was put up this Eve by B. Young, R. Cahoon.

Of the Twelve Present, President B. Young, H. C. Kimball, G. A. Smith, A. Limon, J. Tailor, High Preas A. Cutler, R. Cahoon, I. Morly, John Smith, W. W. Phelps, N. K. Whitney, G. Miller, Wm. Claton, L. Woodworth, Joseph Kingsbury, O. Spencer. We clothed, and praid all to gether. Twelve and High Preas. W. W. Phelps being Mouth, the Lord was with us. After B. Young and my self went to the Trustees Store, the Nauvoo band had met for practis.

Sunday, De. the 7, 1845. Snow falling. The weather more mild. After Brexfast I went to Br. Hills and got my Watch. From thence I went to David Fulmers and Sealled two Sisters to him fore time and Eternity. Gave some council and then returned to the Temple whare I found my wife. Bishop Whitney and wife went in with me. I arived at 10 found 6 or Eight present. O. Spencer come in my room and read my procclamation to me and my wife.

Present B. Young, Mary Ann; Heber C. Kimball, Vilate Kimball; Orson Hide, Marinda Hide; O. P. Pratt, Mary Ann Pratt; John Tailor, Leonora Tailor; G. A. Smith, Barshebe [Bathsheba] Smith; Willard Richards.

High Preas [and wives] present John Smith, Clar-

risa; A. Cutler, Lois; R. Cahoon, Thirza; N. K. Whitney, Elizebeth Ann; Cornelius Lott, Permila; I. Morly, Lucy, O. Spencer, Catherine; Wm. Claton, Agness Smith; George Miller, Mary Cathrine; Joseph Young, Sister Tomson, Levi Richards, Mary Smith, Joseph Fielding, W. W. Phelps, Sally; Joseph Kingburay, L. Woodworth, Phebe; John Berunisel [Bernhisel].

The following Persons are members of the Holy Order of the Holy Priesthood having Recieved it in the Life time of Joseph and Hiram, the Prophets. Elder B. Young went and gave the Brethren and Sisters present a view of the Seprate rooms, and the object of them, then pute up the Veil and choe [showed] the Order of it. The Brethren and Sisters clothed half past one, commenced our meeting at two Oclock. Meeting [opened] by prair by Joseph Fielding, sung humn and Elder John Tailor spoke a chort time then H. C. Kimball spoke. Elder B. was sick and had to retire to his room and lay down on his couch. Then Elder O. Hide gave a chort exortation. After he closed, him [hymn] sung. Then H. C. K. [Heber C. Kimball], N. K. [Newell K. Whitney] brock [broke] Bread. Blessed by H. C. K. Elder B. Young come in pertaock [partook], carid around by N. K. Wine, blest by Joseph Young, Carrid round by N. K. Singing while the wine going round. Then El. P. P. Pratt rose and spoke on a simeler object before the pople. W. W. Pheps spoke. It was 3 Oclock when we partook of sacrement. Great Solemnity rested on the Breth and sisters, great union in our meeting. Seven present have not had thare Last [or second] Anointing. L. Woodworth and wife, Sister Tomson, Wm. Claton, Joseph Kingsbury, John Benhisel, Sister Marinda Hide, Agness Smith, the wife of Don Smith. John Smith our Patriarch spoke a chort time them Elder B. Young Said this quorum should meet

heare evry Sabath and take of the Sacrament. The Br. and Sisters were completly clothed. Elder B. Young gave us good council. We offerd up the Signs Little after fore, got through at five. G. A. Smith mouth. When he got through all went home in good spirrits. My wife spent part of the Eve with J. Kingsbury.

Monday the 8. The weather mild. After I got my Brexfast, I went direct to the Temple office to get money fore some men. That money had [been] lent to us to send to St. Lewis. I paid Joseph Haywood 50 dollars fore the Trustees and 30 fore my self. Bishop Miller got fore cast steel Axes. Paid 11 dollars for them. From thence went to the Temple, Found G. A. Smith, Br. Wick, Br. Magor, Charls Rich, David Candel. This was 10 Oclock. We commenced putting up Potrates. Br. Wick told a dream he had about Hiram Tratten, that he chot [shot] B. Young then turned and cut his own throt. I drempt I saw a small pond of water and in it a fish which was trying to get out, finly got out and fell in to a friing Pan, it began to frie. B. Young, John Young, and George Miller come in 10 minuts before 11 in the Morning. John E. Page has just come in to the Temple for the First time since the Room was fitted up. This great event took place half past Eleven Oclock. Pr[esident]. B. Young Recieved a letter from Thomas Persons. Elder Hide Just come in. Elder R. Cahoon come in at 12 feels rather bad. Georg Grant come in. He is Pr. B. Youn[g] coach driver. Elder Phelps Brought in some grape Vines, and hung cluster of Rasens [raisins] to them as the chois [choice] fruit [in the garden room]. Pr. B. Young quite sick, Lays on his couch. I have just got up the curtens over the top of the canvas. 25 minits [past?] one, P. P. Pratt has just come in reading the News of the day. I went to J. Kingsbury and got dinner, returned at 3. Esra Chase went in to the room with

me. Phinas A. Young, Pr. B. Young chasened him [Phineas] for marking his churts [shirts]—after the order of the Priesthood—fore it was Forgery [forgery] and wicked in the sight of God. He, Phineus, said he thought it was the marks of a Master Mason.<sup>14</sup> It was advised by our Presiden[t Brigham Young that] Phineus, and his son Brigham H., Jessa [Jessie] D. Hunter, Hos[e]a Stout go to England soon as possable. Elder Hide rote a letter fore me to Phellidelpha. Our paintings and Maps are hung up, and all things Look well and Heavenly. It is now dusk. John D. Lee and others have been fitting up stoves in the two west rooms, as they will be devoted to washing and Anointing and to heat water. We have two Large traves [troughs? lavers?], made fore Baptising the sick in, one was made by B. Young, and one by me self for our families so we devote them to the good of all the saints. Three men can wash in either of them at the same time. The Br. are now begining to come in fore prair and council. Present Pr. B. Young, H. C. Kimball, O. Hide, P. P. P. [Parley P. Pratt], G. A. Smith, John Tailor, Corneilus Lott, L. Woodworth, W. W. Phelps, Orson Spencer, Wm. Claton, Joseph Kingsbury, R. Cahoon, Levi Richards, George Miller. Our meting small this Evning. It is now 25 to 7. All the Brethren clothed, 15 present. Conversing about famains [famines] in England and other parts [of the world?]. Georg Miller was mouth. Got through at 7 Oclock, then dismesed [dismissed] and went home. I went to B. Fuller to see two sisters from Boston. From thence went to Steven Winchesters to Lay hands on Mariah Winchester. She had fits. When I got home I tired out, half past 10.

Tuesday the 9. Plesent. Br. B. Young and my self

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<sup>14</sup>This is an unusual reference to Mormonism and Masonry.

got in to the Temple little before 10 in the morning. Found David Candland and Joseph Young. El. B. [Young] gave the dore keeper a charge, to be more strick in his duty. Still fixing up the rooms. Soon after P. Pratt, G. A. Smith, A. Limon. W. W. Phelps, John Smith, and Isack Morly come in. Elder Phelps read much in the *Niles' National Register*—some fore us and some against. Elder Cahoon come in at Eleven. We are at this time wating fore the two west Rooms for washing. It is now One Oclock. At half past 1 I went and got my dinner J. Kingsbury, and returned litle past 2. with N. K. Found Orson Spencer, and George Miller. Elder come in at 3 Oclock. Elder Young is putting up a Marble Clock by the East window. The stoves in the wash rooms are fitted up and fire in them. We shall begin our operations to morrow Morn-ing if the Lord will. O Lord be with Thy servents and inspire thare hearts with lite and knowlledge, so that they may not go rong in the ordanance of the Holy Preasthood and Thy name shall have all the Glory. John E. Page has just come. At 5 the Twelve met in council at W. Richards with two Cathlcks Preas. Mr. Tucer [Tucker] of Quincy and Mr. Hamilton of Springfield com[e] to contract fore [the purchase of] our City. From there went back to the Temple.

Present this Eve of the Twelve, B. Young, H. C. Kimball, O. Hide, P. Pratt, John Tailor, A. Limon, G. A. Smith, High Peras, A. Cutler, L. Woodworth, G. Miller, W. Phelps, J. Berhisal, O. Spencer, R. Cahoon, I. Morly. We offerd up the signs, John Tailor being mouth. After we began to rite to thos [Catholic] Preas our proposels to sell our city. Elder B. Young and H. C. Kimball washed our selvs in pur water, fore time and also G. A. Smith, Am. Limon, and [were] the first washed in the Temple of the Lord. And also finished a Leter to the Catholocks,

giving our propels, to sell. We had a good time before the Lord. We shall come to Morrow with our wives, that is all the Holy Order to go through with our washings and Anointing again in the Temple of our God.

*The year 1845 ended with Heber Kimball and Brigham Young examining maps and reading various travel accounts of the Far West in further preparation for the exodus. The following year, 1846, began badly. The charters of the Nauvoo Legion and of the City of Nauvoo were revoked in January, thus eliminating what legal and military protection the Mormons had. Rumors were spreading that the United States government would prevent the Mormons from leaving because they were suspected of secretly planning to go to Oregon to strengthen England's control over that disputed area. Apparently these rumors led church leaders to abandon Nauvoo as soon as possible rather than to await the agreed-upon spring departure time. On 16 February, Kimball crossed the Mississippi to begin a new phase in his life and in that of his large and growing family.*

# APPENDICES





A.  
H. C. Kimball

# MEMORANDUM BOOK

**A**mong the Heber C. Kimball papers currently housed in the archives of the Historical Department, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, is a small "H. C. Kimball Memorandum" book recording some of Kimball's miscellaneous musings. As with some of his other journals, the handwriting of others besides Kimball can be found in these memoranda. The first four pages consist of items received from various people during April and May 1848, apparently in connection with the immigration to the Great Salt Lake Valley. Following this are eighteen pages of baptismal, marriage, and ordination data for the years 1883 to 1934. Most of this material pertains to Kimball's son David Heber.

Finally, there are nine pages containing fourteen "memoranda" in Kimball's hand from 1852 to 1864. These statements are cast in the form of personal revelations and were kept very private. One of his sons, Solomon F. Kimball, later recorded, "After father died, we found in a blank book where he had jotted down some of the things the

*Lord had told him.*"<sup>1</sup> These fourteen statements divide into four groups: six concern Kimball's standing as first counselor to Brigham Young, five refer to the church's strained relations with the United States government, two apparently relate to troubles with his plural wives, and one to sickness.

*Of the references to his standing in the LDS hierarchy, four were recorded in March 1862, one in 1864, and the sixth one is not dated. Individually and collectively, these notes reflect Kimball's growing sense of being anachronistic, inadequate, and slighted by younger, more sophisticated church leaders. Like the rough, impetuous Galilean, Peter, Heber had been essential in the beginning of the movement to which he devoted his life, but he lived to be overshadowed by better educated Pauline types. Daniel H. Wells became second counselor to Brigham Young in 1857, and it is clear that Kimball felt threatened by him. Albert Carrington, editor of the church's Deseret News, had publicly criticized "swearing and obscenity in language" among the Saints, and Kimball may have felt that this had been directed towards him. During 1864, Brigham Young ordained three of his sons as apostles, something Kimball did not learn of for four months and which greatly offended him.*

*Kimball seems to have construed some of the actions of other church leaders as attempts to ease him out of the First Presidency. While this perception may not have been shared by anyone else, it nevertheless clouded his last years. "Those were days of sorrow for father," his son Solomon F. later wrote, "and he became so heart broken towards the last that he prayed to the Lord to shorten his*

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<sup>1</sup>"Sacred History," p. 1. Solomon F. Kimball papers, archives, Historical Department, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.

days.”<sup>2</sup> *His prayers were answered on 22 June 1868.*

*The several references to the U.S. government are of no great consequence. The first obviously refers to the Civil War, but it cannot be dated. The 1859 reference concerns Johnston’s Army, which came to Utah in 1858, and the so-called Utah War. The fact that these troops did not leave the territory until 1861, with the outbreak of the Civil War, could be interpreted as some kind of fulfillment of Kimball’s prophecy. The 1862 reference to Congress’s refusal to accept Utah’s petition for statehood may or may not surprise readers. It probably refers to the mass meeting of 6 January 1862 in Salt Lake City to choose delegates to a constitutional convention to make a formal application for statehood. Because so many states had recently left the Union, some church authorities thought that Congress might grant their application for admission. Kimball’s pessimism proved correct; Congress turned down Utah’s 1862 petition. The two predictions of the United States’ making war against the church were not realized.*

*The twice-repeated affirmation that Kimball was no longer “under the Law of Lawless women” evidently refers to some of his domestic trials occasioned by his huge polygamous family. The 6 March 1859 reference to sickness appears to have been recorded after the fact.*

G.S.L. [Great Salt Lake] City, Mar. the 27 18 [rest of date missing]

9 oclock in the Evning the Lord said to H. C. Kimball The division would take place between the North and South within Six years and much Blo[o]d would be spilt on the ocation [occasion] and I should live to see it.

The Word of the Lord to Me HCK.

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<sup>2</sup>Ibid., p. 2.

G.S.L. City, Febuary the 3, 1852

The Spirit said I should devot[e] my time to the Church of Jesus Christ of Latter day Saints and I should not be under the Law of Lawless women anny more in time as I have fulfilled the Law and [am] now free from Such Spirrits, and the said time shall be devoted to the humble and obed[i]ent and those that shall listen to my council and shall have faith in my council and shall listen to his [Kimball's] law for he is my Servent and I will stand by him and those that will not build him up shall not prosper. I mean those of his house shall not prosper and peas [peace] shall not be with them. They shall see sorrow Except they repent. HCK

Grate Salt L. City, Feb the 3, /1852/

My Son Heber he shall devote his entire time to the caus[e] of God and to the Church of Jesus Christ of Latter day Saints and he shall not be under the law of Lawless women any more in time as he has fulfilled the law and is now free from such Spirrits and the said time shall be devoted to the humble and obedient and those that shall listen.

Febu [February] the 23, 1859

The word of the Lord to me that the Army will leave this year or most of them.

March the 6, 1859

In the Evning the Lord told me there would [be] much Sickness the coming summer and cause the people to mourn. Which was so.

Word to me HCK

Janu[a]ry the 4, 1862

It was revealed to me that the United Stats would make war with this people the Saints with in three years from this time.

In the Evning of the 7 of Januy the Lord told me the United Stats would make war on this people soon to test the people to see if they would stand by Him.

In the Evning of 10 Janury the Lord Said [my] prairs ware hurd and I sould be blest before the Saints in a powerful manner.

January the 21, 1862

In the evning it was told me by the /Lord God/ that Congress of the United Stats would reject the Saints and would not admit us as a State government and forse [force] those officers on us by thare power. HCK.

G.S.L. City, March the [day missing] 1862

This night the Lord told me the time was near I Heber should be lifted up on high in favor of Israel and my Servent Daniel Wells sould see Sorrow even as my Servent Heber had to his full becaus he, Daniel, had pressed my servent Heber and held him at a distance in stead of doing him good as he might, when he had the power in his hands.

These words are true and shall come to pass in the Name of Jesus Christ, Amen.

March 10, 1862

The Lord told me the time was near when I Heber would be esteemed by His Servant Brigham more than any man that lives in the flesh.

March the 12, 1862

That I Heber should live 25 years if I desired it

and should become a mighty man of God in the house of Israel and His power should increase on me more and more.

G.S.L. City, March the 29, 1862

It was told me the time was near when I Heber should be lifted up in the Eyes of Israel and Daniel H. Wells should see sorrow Even as he had caused sorrow to come on his servent HCK becaus he sat on me and oppressed me when he had power to do me good. Even so Amen. HCK.

De[c] the 27 1864—Tusday

I was told by the Lord that those that had Saught my hurt and had caused me to be cast off by His Servent Brigham should see sorrow and be removed out of their place. Daniel H. Wells, Albert Carrington, Joseph A. Young and others and they should be spoiled in all there Evil designs.<sup>3</sup>

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<sup>3</sup>In his "Sacred History," Solomon F. Kimball cites four of the above memoranda and two not in the "H. C. Kimball Memorandum Book." Since the original memorandum book is not presently available for examination, I am unable to determine whether these two additional memoranda might have been removed, either intentionally or accidentally. The earliest indicates that Kimball evidently believed the so-called "Adam-God theory." The second reconfirms Kimball's fears about his declining importance in church leadership. For the record, they are:

April 30, 1862. The Lord told me that Adam was my father and that he was the God and father of all of the inhabitants of this Earth.

In the evening of January 12, 1865 I was told by the Lord that I should not be removed from their places. That Daniel H. Wells, Albert Carrington, Jos. A. Young and others were among that number. In the name of the Lord I predict that this will come true.

*B.*  
*Journal Extract*

**1 8 3 4 - 3 5**

**T**his "journal" is taken from the Times and Seasons (Nauvoo, Illinois), Vol. 6 (15 Jan. 1845), 1:770-73; (1 Feb.), 2:787-90; (15 Feb.), 3:803-805; (15 March), 5:838-40; (15 April), 7:866-69. It is a reminiscence of the period from 17 February to 26 July 1834 and is essentially an account of the march of Zion's Camp. To this, Kimball added an account of his calling to the Quorum of the Twelve Apostles on 18 February 1835 and of his leaving on a mission to the eastern states on 4 May 1835. The following is not a journal in any sense of the word, but is rather a memoir of events, a reconstruction, based entirely on memory, notes, or a contemporary account that no longer exists.

During my stay here (Kirtland) and on the 17th February 1834, a general council of twenty four High Priests assembled at the house of Joseph Smith jr., by revelation, and proceeded to organize the High Council



of the church of Christ, which was to consist of twelve High Priests. The number composing the council who voted in the name of and for the church in appointing these councillors were forty three, as follows; nine High Priests, seventeen Elders, four Priests, and thirteen members. During this time I received much precious instruction concerning the order of the kingdom.

When I got to Kirtland the brethren were engaged in building the house of the Lord. The commandment to build the house, and also the pattern of it was given in a revelation to Joseph Smith jr., Sidney Rigdon, and Frederick G. Williams, and was to be erected by a stated time. The church was in a state of poverty and distress, in consequence of which it appeared almost impossible that the commandment could be fulfilled, at the same time our enemies were raging and threatening destruction upon us, and we had to guard ourselves night after night, and for weeks were not permitted to take off our clothes, and were obliged to lay with our fire locks in our arms.

At this time also, our brethren were suffering great persecution in Jackson county, Missouri; about twelve hundred were driven, plundered and robbed; and their houses burned and some were killed. The whole country seemed to be in arms against us, ready to destroy us. Brother Joseph received a lengthy revelation concerning the redemption of Zion, which remains to be fulfilled in a great measure. But he thought it best to gather together as many of the brethren as he conveniently could, with what means they could spare and go up to Zion to render all the assistance that we could to our afflicted brethren. We gathered clothing and other necessities to carry up to our brethren and sisters who had been stripped; and putting our horses to the wagons, and taking our firelocks and

ammunition, we started on our journey; leaving only Oliver Cowdery, Sidney Rigdon, and the workmen who were engaged at the Temple; so that there were very few men left in Kirtland. Our wagons were about full with baggage &c., consequently we had to travel on foot. We started on the 5th of May, and truly this was a solemn morning to me.<sup>1</sup> I took leave of my wife and children and friends, not expecting ever to see them again, as myself and brethren were threatened both in that country and in Missouri by the enemies, that they would destroy us and exterminate us from the land.

There were about one hundred brethren in our company who started for Zion. These brethren were all young men and nearly all elders, Priests, Teachers and Deacons. The second day we arrived at New Portage, being about 50 miles, at which place on the 7th, we made regulations for traveling, and appointed a paymaster whose name was Frederick G. Williams, and put all of our monies into a general fund. Some of the brethren had considerable, and others had little or none, yet all became equal. While here one of my horses received a kick from another horse, which obliged me to trade away my span, and get another span of older horses. We then proceeded on our journey twelve miles to the Chippeway. Here we pitched our tents under a pine grove. The next day we were divided into companies of twelve each, and captains were appointed over each company. I then organized my com-

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<sup>1</sup>For readers wishing to follow the route of Zion's Camp, see my "Zion's Camp March from Ohio to Missouri, 1834," *The Ensign* (April 1979): 45-49; *Discovering Mormon Trails* (Salt Lake City: Deseret Book, 1979); or *Historic Sites and Markers Along the Mormon and Other Great Western Trails* (Urbana: University of Illinois Press, 1988). See also Roger D. Launius, *Zion's Camp* (Independence, MO: Herald Publishing House, 1984).

pany in the following manner, appointing two to attend to cooking, two to see that fires were made, two to prepare the tent at night and prepare the bedding, and also to strike the tent each morning, two to fetch and provide water, one to do the running, two to see to the horses, see that the wagon was greased, and every thing prepared for starting. My business was to see that the company was provided for, and to see that all things were done in order. Our living generally was very good, being able to buy bread from the bakers on the way through the settled part of the country. — After this we purchased flour and had to bake our own bread. We sometimes had to live mostly on johnny cake and corn dodger, and sometimes our living was scant. Every night before we went to bed we united in our tent and offered up our prayers before the Lord for protection. This was done at the sound of a trumpet; and at the sound of the trumpet in the morning, every man was upon his knees and some one made prayer. There was a similar order attended to in each tent. There were higher officers appointed over the company.

On the 8th we started on our journey, and on Saturday the 10th, we passed through Mansfield and camped for the Sabbath in Richfield. On Sunday the 11th, brother Sylvester Smith preached and the sacrament of bread and wine was administered to the company. On monday the 12th we passed over the Sandusky Plains, and through the Indian settlements. — We then passed through a long range of beech woods, where the roads were very bad. In many instances we had to fasten ropes to the wagons to haul them out of the sloughs and mud holes. While passing through these woods, the brethren scattered on each side [of] the road and went to hunting for wild game. We came to Belle Fontain where we first discovered refractory feelings in Sylvester Smith. We passed through a

very pleasant country to Dayton Ohio, where we crossed the Miami River, which is a very beautiful stream; the water being only about two and a half feet deep, most of the brethren forded it. We arrived at this place on Friday the 16th. The brethren were in good spirits, and the Lord was with us. On Saturday the 17th we passed into Indiana, just on the line betwixt the State of Ohio and Indianna [sic], where we camped for the Sabbath, having travelled forty miles that day. Our feet were very sore and blistered, and our stockings were wet with blood, the weather being very warm.

This night a spy from the enemy attempted to get into our camp but was stopped by the guard. We had our sentinels or guards appointed every night, on account of spies continually harassing us. On this evening there was quite a difficulty between some of the brethren and Sylvester Smith, on occasion of which brother Joseph was called to decide the matter. Finding quite a rebellious spirit in Sylvester Smith, and to some extent in others, he said that they would meet with misfortunes, difficulties and hindrances, "and you will know it before you leave this place"; exhorting them to humble themselves before the Lord and become united, that they might not be scourged. A very singular occurrence [sic] took place that night, and the next day concerning our teams. On the following morning when we arose we found almost every horse in the camp so badly foundered that we could scarce lead them a few rods to the water. The brethren then deeply realized the effects of discord. When brother Joseph learned the fact he exclaimed to the brethren, that for a witness that God overruled and had his eye upon them, that all those who would humble themselves before the Lord, should know that the hand of God was in this misfortune, and their horses should be restored to health im-

mediately, and by twelve o'clock the same day the horses were as nimble as ever, with the exception of one of Sylvester Smith's which soon afterwards died.

On Sunday the 18th we had preaching as usual and administered the sacrament. I did not attend meeting myself as I was writing a letter to my companion. Monday 19th we passed through Indianapolis [sic] where we crossed white river. The teams forded the river—most of the brethren crossed over the new bridge which was unfinished. We were threatened by our enemies that we should not go through the town, but we passed through quietly and were not molested, everything appeared to be in perfect silence as we went through, although the people looked aghast as if fear had come upon them. At night we camped on an open spot, the hight [sic] of an eminence. Here we lost one horse, On Sunday the 25th we arrived at the edge of Illinois. We had no meeting but attended to washing and baking to prepare for our journey again. On Monday 26th, we resumed our journey. At night we were alarmed by the continual threatening of our enemies. I would here remark that notwithstanding so many threats were thrown out against us we did not fear nor hesitate to proceed on our journey for God was with us, and angels went before us, and we had no fear of either men or devils. This we know because they (angels) were seen. On Tuesday the 27th we came to the Kaskaskia,—a deep river,—where we found two skiffs: we took and lashed them together and they served as a kind of ferry boat. We took our baggage out of our wagons and put it on board and ferried it across; then took our wagons and horses, and swam them across, and when they got them to the shore side, the brethren cast ropes into the tongues of the wagons, and helped the horses and wagons out of the river; others fell trees and laid

them across the river, and thus helped themselves over. In this way we were all enabled to cross in safety. Wednesday the 28th we reached the town of Decatur. Here we lost another horse. Saturday the 31st at night, we camped one mile from Jacksonville and prepared for the Sabbath. On Sunday, June 1st, we had preaching all day, and many of the inhabitants of the town came out to hear. Brother John Carter preached in the morning. By this time the inhabitants began to flock down in companies to hear preaching, as they understood we were professors of religion and had had a meeting in the morning. Brother Joseph then proposed that some of the brethren should set forth different portions of the gospel in their discourses, as held by the religious world. He called upon brother Joseph Young to preach upon the principles of free salvation. He then called upon brother Brigham Young to speak, who set forth baptism as essential to salvation. He was followed by brother Orson Hyde who proved by the scriptures that baptism was for the remission of sins. He next called upon brother Lyman Johnson, who spoke at some length upon the necessity of men being upright in their walk, and keeping the Sabbath day holy. He then called upon brother Orson Pratt who delivered an excellent discourse on the principles of the final restoration of all things. The services of the day were concluded by a powerful exhortation from Eleazer Miller. His voice was said to be heard a mile and a half.

I would here remark concerning brother Eleazer Miller who was one of the first that brought the gospel to us in Mendon N. Y., when he used to retire to a little grove near my house for secret prayer, he would get so filled with the spirit and power of the Holy Ghost that he would burst out into a loud voice, so that he was heard by the surrounding inhabitants for more than a mile. After

the day's services were over at this place many strangers were in our camp making remarks upon the preaching which they had heard. They said that brother Joseph Young by his preaching they should judge was a Methodist. They thought brother Brigham Young was a close communion Baptist. Brother Orson Hyde they supposed was a Campbellite, or reformed Baptist. — Brother Lyman Johnson they supposed was a Presbyterian, and brother Orson Pratt a Restorationer. They enquired if we all belonged to one denomination. The answer was, We were some of us Baptists, some Methodists, some Presbyterians, some Campbellites, some Restorationers &c. On Monday morning when we passed through Jacksonville, they undertook to count us, and I heard one man say, who stood in the door of a cabinet shop that he had counted a little rising of five hundred, but he could not tell how many there were. This thing was attempted many times in villages and towns as we passed through, but the people were never able to ascertain our number.

One circumstance that occurred while we were traveling in Indiana, I will here mention, concerning some spies who came into our camp. One day while we were eating dinner three gentleman [sic] came riding up on very fine looking horses and commenced their inquiries of various ones concerning our traveling in so large a body, asking where we were from, and where we were going. The reply was as usual some from the State of Maine, another would say, I am from York state, some from Massachusetts, some from Ohio, and some replied, we are from the east, and as soon as we have done eating dinner we shall be going to the west again. They then addressed themselves to Doctor Williams to see if they could find out who the leader of the camp was. The Doctor replied, we have no one in particular. They asked if

we had not a general to take the lead of the company? The reply was, no one in particular. But said they, is there not some one among you who you call your captain, or leader, or superior to the rest? He answered, sometimes one and sometimes another takes charge of the company so as not to throw the burthen upon any one in particular. These same spies who had come from the west passed us that same day, or the next.

On Monday, June 2nd, we crossed the Illinois river. The enemies had threatened that we should not pass over here, but we were ferried across without any difficulty. Here we were counted by the ferryman, and he declared we were five hundred in number, although there was only about one hundred and fifty of us. Our company had increased since we started from Kirtland, in consequence of many having volunteered and joined us from the different branches of the church, through which we had passed in our journey. We camped on the bank of the river until next day.

On Tuesday the 3rd, we went up, several of us, with Joseph Smith jr. to the top of a mound on the bank of the Illinois river, which was several hundred feet above the river, and from the summit of which we had a pleasant view of the surrounding country: we could overlook the tops of the trees, on to the meadow or prairie on each side [of] the river as far as our eyes could extend, which was one of the most pleasant scenes I ever beheld. On the top of this mound there was the appearance of three altars, which had been built of stone, one above another, according to the ancient order; and the ground was strewn over with human bones. This caused in us very peculiar feelings, to see the bones of our fellow creatures scattered in this manner, who had been slain in ages past. We felt prompted to dig down into the mound, and sending for a



shovel and hoe, we proceeded to move away the earth. At about one foot deep we discovered the skeleton of a man, almost entire; and between two of his ribs we found an Indian arrow, which had evidently been the cause of his death. We took the leg and thigh bones and carried them along with us to Clay county. All four appeared sound. Elder B. Young has yet the arrow in his possession. It is a common thing to find bones thus drenching upon the earth in this country. The same day, we pursued our journey. — While on our way we felt anxious to know who the person was who had been killed by that arrow. It was made known to Joseph that he had been an officer who fell in battle, in the last destruction among the Lamanites, and his name was Zelph. This caused us to rejoice much, to think that God was so mindful of us as to show these things to his servant. Brother Joseph had enquired of the Lord and it was made known in a vision.

This day, June 3rd, while we were refreshing ourselves and teams, about the middle of the day, Brother Joseph got up in a wagon and said, that he would deliver a prophecy. After giving the brethren much good advice, exhorting them to faithfulness and humility, he said, the Lord had told him that there would a scourge come upon the camp, in consequences of the fractious and unruly spirits that appeared among them and they should die like sheep with the rot; still if they would repent and humble themselves before the Lord, the scourge in a great measure might be turned away; but, as the Lord lives, this camp will suffer for giving way to their unruly temper, which afterwards actually did take place to the sorrow of the brethren.

The same day when we had got within one mile of the Snyc, we came to a very beautiful little town called Atlas. Here we found honey for the first time on our jour-

ney, that we could buy; we purchased about two thirds of a barrel. We went down to the Snye and crossed over that night in a ferry boat. We camped for the night on the bank of the Snye. There was a great excitement in the country through which we had passed, and also ahead of us; the mob threatened to stop us. Guns were fired in almost all directions through the night. — Brother Joseph did not sleep much, if any, but was through the camp, pretty much during the night.

We pursued our journey on the 4th, and camped on the bank of the Mississippi river. — Here we were somewhat afflicted and the enemy threatened much that we should not cross over the river out of Illinois into Missouri. It took us two days to cross the river, as we had but one ferry boat, and the river was one mile and a half wide. While some were crossing many others spent their time in hunting and fishing, &c. When we had got over, we camped about one mile back from the little town of Louisiana, in a beautiful oak grove, which is immediately on the bank of the river. At this place there was some feelings of hostility manifested again by Sylvester Smith, in consequence of a dog growling at him while he was marching his company up to the camp, he being the last that came over the river. — The next morning Brother Joseph said that he would descent to the spirit that was manifested by some of the brethren, to let them see the folly of their wickedness. He rose up and commenced speaking, by saying, “if any man insults me, or abuses me, I will stand in my own defence at the expense of my life; and if a dog growl at me, I will let him know that I am his master.” At this moment Sylvester Smith, who had just returned from where he had turned out his horses to feed, came up, and hearing Brother Joseph make those remarks, said, “if that dog bites me, I’ll kill him.” — Brother

Joseph turned to Sylvester and said, "if you kill that dog, I'll whip you," and then went on to show the brethren how wicked and unchristianlike such conduct appeared before the eyes of truth and justice.

On Friday the 6th, we resumed our journey. On Saturday the 7th, at night, we camped among our brethren at Salt river, in the Allred settlement, in a piece of woods by a beautiful spring of water and prepared for the Sabbath. On the Sabbath we had preaching. Here we remained several days, washing our clothes, and preparing to pursue our journey. Here we were joined by Hyrum Smith and Lyman Wight with another company. The camp now numbered two hundred and five men, all armed and equipped as the law directs. It was delightful to see the company for they were all young men with one or two exceptions, and in good spirits.

We were now re-organised, according to the following order: Lyman Wight was chosen general of the camp; then Brother Joseph chose twenty men out of the camp for his life guard, I being one of the number. Brother George A. Smith was Brother Joseph's armor bearer; Hyrum Smith was chosen captain of the life guard. The remainder of the camp was organised into companies as before stated. We had twenty-five wagons, two horses in each and some three. One day while we remained here, our general marched us out on a large meadow or prairie. — He then proceeded to inspect us and examine our firelock, &c.; afterwards we marched in platoons and an object being placed, we discharged our pieces in order to try them. We were drilled about half a day and then returned to the camp.

On the 12th, we again resumed our march: many of the inhabitants went with us several miles; they seemed

to have much respect of us. We traveled about fourteen miles, and camped on a large prairie.

Friday the 13th, my horses got loose and went back ten miles, with others. I pursued after them and returned back to the camp in about two hours. We tarried in the middle of this prairie which is about twenty eight miles across, on account of a rupture which took place in the camp. Here F. G. Williams and Roger Orton, received a very serious chastisement from Brother Joseph, for not obeying orders previously given. The chastisement given to Roger Orton, was given more particularly for suffering me to go back after the horses, as I was one of Joseph's life guard, and it belonged to Roger to attend to the team; but, as the team was my own and I had had the care of it all through, he still threw the care on me, which was contrary to orders, inasmuch as the responsibility rested upon him to see to the team: In this place further regulations were made in regard to the organization of the camp.

A day or two after this Bishop Partridge met us direct from Clay county, as we were camping on the bank of the Waconda river in the woods. We received much information from Brother Partridge concerning the hostile feelings and prejudices that existed against us in Missouri in all quarters. It gave us great satisfaction to receive intelligence from him, as we were in perils, and threatened all the while.—I will here mention one circumstance that transpired during our stay at this place, which was, that of Brother Lyman Wight baptising Dean Gould as he was not previously a member of the church yet had accompanied us all the way from Kirtland.

We pursued our journey and followed the bank of the river for several miles. As we left the river and came into a very beautiful prairie Brother William Smith, one

of the Twelve, killed a very large deer, which made us some very nourishing soup, and added to our comfort considerably.

On Wednesday the 18th at night we camped one mile from the town of Richmond, Ray co. On Thursday the 19th, we arose as soon as it was light and passed through the town before the inhabitants were up. As Luke Johnson and others, were passing through before the teams came along, Brother Luke observed a black woman in a gentleman's garden near the road. She beckoned to him and said, "come here massa." She was evidently much agitated in her feelings. He went up to the fence and she said to him, there is a company of men laying in wait here who are calculating to kill you this morning as you pass through. This was nothing new to us as we had been threatened continually through the whole journey, and death and destruction seemed to await us daily. This day we only traveled about fifteen miles. One wagon broke down; and the wheels run off from others, and there seemed to be many things to hinder our progress, although we strove with all diligence to speed our way forward. Our intentions were, when we started to go through to Clay county that day, but all in vain. This night we camped on an elevated piece of land between the two branches of the Fishing river, the main branch of which was formed by seven small streams or branches, these being two of them. Just as we halted and were making preparations for the night, five men rode into the camp, and told us we should see hell before morning, and such horrible oaths as came from their lips, I never heard before. They told us that sixty men were coming from Richmond, Ray county, who had sworn to destroy us, also, seventy more were coming from Clay county, to assist in our destruction. These men were armed with guns, and the whole

country was in a rage against us, and nothing but the power of God could save us. All this time the weather was fine and pleasant. Soon after these men left us we discovered a small black cloud rising in the west; and not more than twenty minutes passed away before it began to rain and hail, but we had very little of the hail in our camp. All around us the hail was heavy; some of the hailstones, or rather lumps of ice, were as large as hens eggs. The thunders rolled with awful majesty, and the red lightnings flashed through the horizon, making it so light that I could see to pick up a pin almost any time through the night; the earth quaked and trembled, and there being no cessation it seemed as though the Almighty had issued forth his mandate of vengeance. The wind was so terrible that many of our tents were blown over and we were not able to hold them; but there being an old meeting house close at hand, many of us fled there to secure ourselves from the storm. Many trees were blown down, and others twisted and wrung like a withe. The mob came to the river, two miles from us; and the river had risen to that height that they were obliged to stop without crossing over. The hail fell so heavy upon them that it beat holes in their hats, and in some instances even broke the stocks off their guns; their horses being frightened fled leaving the riders on the ground, their powder was wet and it was evident the Almighty fought in our defence. This night the river raised forty feet.

In the morning I went to the river in company with Brother Joseph Smith, Hyrum Smith, Brigham Young, and others, as we had it in contemplation to proceed that morning to Liberty, Clay county; but we could not continue our journey as there was no way to cross the river. It was then overflowing its banks, and we have seen the river since and proved that it was full forty feet

from the top of the banks to the bottom of the river. Previous to this rain falling, it was no more than ankle [sic] deep. Such a time never was known by us before; still, we felt calm all night and the Lord was with us. — The water was ankle [sic] deep to us all night so we could not sleep.

At this place, W. W. Phelps, S. W. Denton, John Corrill, with many others from Liberty joined us, from whom we received much information concerning the situation of the brethren who had been driven from Jackson county, and the fixed determination of our enemies to drive or exterminate them from that county.

The next day when we moved into the country we saw that the hail had destroyed the crops and we saw that it had come in some directions within a mile, and in other directions within half a mile of our camp. After passing a short distance the ground was literally covered with branches of the trees which had been cut off by the hail. We went a distance of five miles on a prairie to get food for our horses, and also to get provisions for ourselves; and to get into some secure place, where we could defend ourselves from the rage of the enemy. We stayed here three or four days until the rage of the people was allayed.

On the 21st, Colonel Searcy and two other leading men from Ray county, came to see us, desiring to know what our intentions were; for said he, "I see that there is an Almighty power that protects this people, for I started from Richmond, Ray county, with a company of armed men having a fixed determination to destroy you, but was kept back by the storm and was not able to reach you." When he came into the camp he was seized with such a trembling, that he was obliged to sit down in order to compose himself. When he desired to know what

our intentions were, Brother Joseph arose and began to speak and the power of God rested upon him. He gave a relation of the sufferings of our people in Jackson county, and also of all our persecutions and what we had suffered by our enemies for our religion; and that we had come one thousand miles to assist our brethren, to bring them clothing, and to reinstate them upon their own lands; that we had no intentions to molest or injure any people, but only to administer to the wants of our afflicted brethren; and that the evil reports, which were circulated about us were false, and were circulated by our enemies to get us destroyed.

After he got through and had spoke quite lengthy, the power of which melted them into compassion, they arose and offered him their hands, and said they would use their influence to allay the excitement which everywhere prevailed against us. They accordingly went forth and rode day and night to pacify the people; and they wept because they saw we were a poor afflicted people, and our intentions were pure. The next day the Sheriff of that county, named Gilliam, came to deliver a short address to us. We formed into companies and marched into a grove a little distance from the camp and there formed ourselves into a circle, and sat down upon the ground. Previous to Mr. Gilliams address, he (Gilliam) said, "I have heard much concerning Joseph, and I have been informed that he is in your camp, if he is here I would like to see him." Brother Joseph arose and said, I am the man. This was the first time he was made known during the journey. Mr. Gilliam then arose and gave us some instructions concerning the manners and customs of the people, their dispositions, &c., and what course we should take in order to gain their favor and protection.

On Sabbath day while we were in this place, be-



ing in want of salt, I took it upon me to go to some of the inhabitants and get some; Brother Smalling took his rifle and went along with me. After passing through a patch enclosed by hazle [sic] bushes, about two miles from the camp, I discovered a deer a little distance ahead of us standing across the path; I made motions to Brother Smalling, and he, drawing up his rifle over my shoulder, which served for a rest, fired and hit the deer just behind the shoulder, it ran a few rods and fell. We cut a pole and fastening it on the pole, got it on our shoulders and carried it along to the camp. When we got to the camp we dressed it and divided it among the different companies, and had an excellent feast.

Here Brother Thayre was taken sick with the cholera, and also Brother Hayes. We left them there, and also Brother Hancock who had been taken with the cholera during the storm. Bro. Joseph called the camp together, and told us that in consequence of the disobedience of some who had not been willing to listen to his words, but had been rebellious, God had decreed that sickness should come upon us, and we should die like sheep with the rot; and said he, "I am sorry, but I cannot help it." When he spake these things it pierced me like a dart, having a testimony that so it would be. In the afternoon of this day, we began to receive the revelation known as the "Fishing River revelation."

On Monday we held a council as follows:

Clay County, Mo., June 23, 1834.

A council of high priests met according to a revelation received the previous day, to choose some of the first elders to receive their endowment; being appointed by the voice of the spirit, through Joseph Smith jr., president of the church.

They proceeded: Edward Partridge is called and chosen, and is to go to Kirtland and receive his endowment with power from on high; and also, stand in his office as bishop to purchase land in Missouri.

W. W. Phelps is called and chosen, and it is appointed unto him to receive his endowment with power from on high; and help carry on the printing establishment till Zion is redeemed.

Isaac Morley is called and chosen, and it is appointed unto him to receive his endowment with power from on high in Kirtland; and assist in gathering up the strength of the Lord's house, and preach the gospel. John Corrill the same as Isaac Morley.

John Whitmer is called and chosen, and it is appointed unto him to receive his endowment in Kirtland, with power from on high; and continue in his office.

David Whitmer is called and chosen, and it is appointed unto him to receive his endowment in Kirtland, with power on high; and stand in the office appointed unto him.

A. S. Gilbert is called and chosen, and it is appointed unto him to receive his endowment from on high in Kirtland; and to assist in gathering up the strength of the Lord's house; and to proclaim the everlasting gospel till Zion is redeemed. He said in his heart he could not do it, and died in about three days.

Peter Whitmer is called and chosen, and it is appointed unto him to receive his endowment in Kirtland, with power from on high, and assist in gathering up the strength of the Lord's house; and proclaim the gospel.

Simeon Carter is called and chosen, and it is appointed unto him to receive his endowment in Kirtland, with power from on high; and assist in gathering up the

strength of the Lord's house; and proclaim the everlasting gospel.

Newel Knight is called and chosen and it is appointed unto him to receive his endowment in Kirtland with power from on high; and assist in gathering up the strength of the Lord's house; and preach the gospel.

Thomas B. Marsh is called and chosen and it is appointed unto him to receive his endowment in Kirtland with power from on high; and his office will be made known hereafter.

Lyman Wight is called and chosen, and it is appointed unto him to receive his endowment in Kirtland with power from on high; to return to Zion, and his office shall be appointed to him hereafter.

Parley P. Pratt is called and chosen, and it is appointed unto him to receive his endowment in Kirtland with power from on high; and assist in gathering up the strength of the Lord's house; and proclaim the gospel.

Christian Whitmer is called and chosen and it is appointed unto him to receive his endowment in Kirtland with power from on high; and assist in gathering up the strength of the Lord's house; and proclaim the gospel.

Solomon Hancock is called and chosen, and it is appointed unto him to receive his endowment in Kirtland with power from on high; and assist in gathering up the strength of the Lord's house, and proclaim the everlasting gospel.

F. G. WILLIAMS, Clerk.

On the morning of the 24th we started for Liberty, Clay county, where our brethren were residing, who had been driven from Jackson county, taking our course round the head of Fishing River, in consequence of highwater. When we got within five or six miles of Lib-

erty, General Atchison, and several other gentlemen, met us, desiring that we would not go to Liberty, as the feelings of the people of that place was much enraged against us. Changing our course and bearing to the left, we pursued our way across a prairie; then passing through a wood until we came to brother Sidney Gilberts, where we camped on the bottom of Rush Creek, in a field belonging to brother Burket on the 25th.

This night the cholera came upon us, as we had been warned by the servant of God. About 12 o'clock at night we began to hear the cries of those who were seized with the cholera, and they fell before the destroyer. Even those on guard fell with their guns in their hands to the ground, and we had to exert ourselves considerably to attend to the sick, for they fell on every hand. Thus it continued till morning when the camp was separated into several small bands and were dispersed among the brethren.

I was left at the camp in company with three or four of my brethren in care of those who were sick. We staid [sic] with, and prayed for them, hoping they would recover, but all hope was lost, for about 6 o'clock p.m., John S. Carter expired, he being the first that died in the camp.

When the cholera first broke out in the camp, brother John S. Carter was the first who went forward to rebuke it, but himself was immediately seized by it, and as before stated, was the first who was slain. In about 30 minutes after his death, Seth Hitchcock followed him; and it appeared as though we must sink under the destroyer with them.

We were not able to obtain boards to make them coffins, but were under the necessity of rolling them up in their blankets, and burying them in that manner. So

we placed them on a sled, which was drawn by a horse about half a mile, where we buried them in a little bluff by the side of a small stream that emptied into Rush Creek. This was accomplished by dark, and returned back.

Our hopes were that no more would die, but while we were uniting in a covenant to pray once more with uplifted hands to God, we looked at our beloved brother, Elder Wilcox, and he was gasping his last. At this scene my feelings were beyond expression. Those only who witnessed it, can realize any thing of the nature of our sufferings, and I felt to weep and pray to the Lord, that he would spare my life that I might behold my dear family again. I felt to covenant with my brethren, and I felt in my heart never to commit another sin while I lived. We felt to sit and weep over our brethren, and so great was our sorrow that we could have washed them with our tears, to realize that they had travelled 1000 miles through so much fatigue to lay down their lives for our brethren; and who hath greater love than he who is willing to lay down his life for his brethren. This increased our love to them. About 12 o'clock at night we placed him on a small sled, which we drew to the place of interment, with one hand hold of the rope, and in the other we bore our firelocks for our defence. While one or two were digging the grave, the rest stood with their arms to defend them.

This was our situation, the enemies around us, and the destroyer in our midst. Soon after we returned back, another brother was taken away from our little band; thus it continued until five out of ten were taken away. It was truly affecting to see the love manifested among the brethren for each other, during this affliction [sic]; even brother Joseph, seeing the sufferings of his brethren, stepped forward to rebuke the destroyer, but was immediately seized with the disease himself; and I assisted him

a short distance from the place when it was with difficulty he could walk. All that kept our enemies from us was the fear of the destroyer which the Lord so sent among us.

After burying these five brethren, or about this time, I was seized by the hand of the destroyer, as I had gone in the woods to pray. I was instantly struck blind, and saw no way whereby I could free myself from the disease, only to exert myself by jumping and thrashing myself bout, until my sight returned to me, and my blood began to circulate in my veins. I started and ran some distance, and by this means, through the help of God, I was enabled to extricate myself from the grasp of death. This circumstance transpired in a piece of woods just behind brother Stanley Gilbert's house.

On the 26th, Algernon Sidney Gilbert, keeper of the Lord's Store House, signed a letter to the Governor, in connexion [sic] with others, which was his last public act, for he had been called to preach, and he said he would rather die than go forth and preach the gospel to the Gentiles. The Lord took him at his word; he was attacked with the cholera and died about the 29th.

Two other brethren died at brother Gilbert's house about this same time. One of these was a cousin to brother Joseph Smith, the Prophet. The names of those brethren who were with me to assist in taking care of the sick, are as follows: Joseph B. Noble, John D. Parker and Luke Johnson, also brother Ingleson, who died soon after we left.

While we were here, the brethren being in want of some refreshments, brother Luke Johnson went to brother Burket to get a fowl, asking him for one to make a broth; but brother Burket denied him of it; saying: in a few days we expect to return back into Jackson county,

from whence we were driven, and he should want them when he got there. When brother Johnson brought this report, judge how we felt, after having left the society of our beloved families, taking our lives in our hands, and traveling about one thousand miles through scenes of suffering and sorrow, for the benefit of our brethren, and after all to be denied of a small fowl to make a little soup. Such things as those never fail to bring their reward, and it would be well for the saints never to turn away a brother, who is penniless and in want, or a stranger, lest they may one day or other want a friend themselves.

I went to Liberty, to the house of brother Peter Whitmer, which place I reached with difficulty, being much afflicted myself with the disease that was among us. I stayed there until I started for home. I received great kindness from them and also from sister Vienna Jaques, who administered to my wants and also to my brethren—may the Lord reward them for their kindness.

While I was here a council was called at brother Lyman Wights, which I attended with the rest of the brethren. The church was organized; a presidency and high council chosen and organized and many were chosen from them to go to Kirtland to be endowed.

From that time the destroyer ceased, having afflicted us about four days. Sixty eight were taken with the disease, of which number fourteen died, the remainder recovered, as we found out an effectual remedy for this disease, which was, by dipping the person afflicted into cold water, or pouring it on him, which had the desired effect of stopping the purging, vomiting, and cramping. Some of the brethren, when they were seized with the disease and began to cramp and purge, the fever raging upon them, desired to be put into cold water and some stripped and plunged themselves into the stream and ob-

tained immediate relief. This led us to try the experiment on others, and in every case it proved highly beneficial and effectual, where it was taken in season.

On the 23d of June, Brother Joseph received a revelation, as before stated, saying that the Lord had accepted our offering, even as he accepted that of Abraham, therefore he had a great blessing laid up in store for us, and an endowment for all, and those who had families might return home, and those who had no families should tarry until the Lord said they should go.

I received an honorable discharge, in writing, from the hand of our General, Lyman Wight, to the effect that I had discharged my duty in my office and that I was at liberty to return home. Before we separated the money which had been put into the hands of our paymaster, and had not been used, was equally divided amongst the company, making one dollar and sixteen cents each. Some of these brethren had no money when we started from Kirtland, but they received an equal share with the rest.

During our stay in Missouri, Brother Joseph B. Noble was very sick for some time, and was taken care of by Elders Brigham, and Joseph Young, at the house of Joel Sandford, in Liberty, Clay county. It was with great exertion that his life was preserved, and that by the application of cold water being drawn out of the well, and poured upon him, daily and hourly. He was deaf, discharged a large amount of corrupt matter from the ears, and was almost blind—and in fact the most who were saved from the cholera, were saved by throwing cold water upon them, or plunging them in the stream, by which means the cramp and purging were stayed—the sufferers invariably besought us to plunge them in pools, and springs of cold water, while their thirst for the same was very great, while our fears were, it would be an injury to them;



yet by the blessing of heaven, it was the only means of saving them, that were saved from this destroyer, the cholera. Brother Nobles' life was yet despaired of, but he was resolute, and nothing would satisfy him, but to return home. June 30, 1834, I started for home, in company with Lyman Sherman, Sylvester Smith, Alexander Badlam, Harrison Burgess, Luke Johnson and Zera Cole, with Brother Sylvester Smith's team, as I had left mine in Missouri. About this time Brother Brigham Young started in company with about the same number that was with me, with James Foster's team.

After proceeding about three miles, we stopped and made arrangements for travelling. They chose me to be their captain home, and all put their money into my hands, which amounted to forty dollars. From thence we proceeded until we came to Brother Thomas B. Marsh's house; his wife gave us some dinner, and we proceeded on our journey. May the Lord bless her for it. This day we crossed a branch of the Fishing River, in a scow, and when we were pulling our waggon [sic] out of it, it was sinking. here an enemy came and swore he would shoot us. From thence we continued on to one Brother Ball's, where we stayed all night; some slept on the floor, and some in the corn crib. The next morning we pursued our journey [sic], and after travelling about eight miles we came to the Missouri River, which we crossed in a scow, the current was so rapid that it carried us down one mile. After we had got over the river, and had travelled about two miles we came into the village of Lexington. Here we were threatened some by our enemies, but out of their hands the Lord delivered us. — From thence we proceeded daily, and receiving no harm, we travelled until we came within about half a mile of St. Charles. Here we pitched our tents by the side of the road and tarried all night.

The next morning we passed through the village which looked very gloomy as the cholera had nearly desolated the place. After travelling about eight miles, we came to Jack's Ferry on the Missouri, where we again crossed the stream. We then proceeded about five miles and stopped to take some refreshment. Here we were again accosted by one of our enemies, who swore he would kill us that night; we travelled about ten miles after sunset and camped in the woods. The Lord again delivered us from the grasp of our enemies. We proceeded on our journey daily, the Lord blessing us with health and strength. The weather was very hot, still we travelled from thirty-five to forty miles a day, until about the 26th of July, when we arrived in Kirtland; having been gone from home about three months, during which time, with the exception of four nights, I found my rest on the ground. We did not travel on the Sabbath during our journey back, but attended to breaking of bread &c. On my arrival at home, I found my family well, enjoying the blessings and comforts of life, and I felt to rejoice in the Lord that he had preserved my life, through many dangers, seen and unseen, and brought me to behold my family in peace and prosperity. After being at home two weeks and resting myself, I concluded I had finished my mission the Lord called me to, and I went to my old occupation. I established my business as a potter, and continued about three months until cold weather came on, when I was under the necessity of stopping for the time being, calculating on the opening of spring to commence business on a larger scale, thinking as did Peter of old, "I go a fishing." I had got an idea similar to that which the ancient apostles had when the Savior was taken from them, and they went a fishing, so I went to the mechanic's shop. At this time the brethren were laboring night and day building the house of the

Lord. Our women were engaged in spinning and knitting in order to clothe those who were laboring at the building, and the Lord only knows the scenes of poverty, tribulation, and distress which we passed through in order to accomplish this thing. My wife toiled all summer in lending her aid towards its accomplishment. She had a hundred pounds of wool, which, with the assistance of a girl, she spun in order to furnish clothing for those engaged in the building of the Temple, and although she had the privilege of keeping half the quantity of wool for herself, as a recompense for her labor, she did not reserve even so much as would make her a pair of stockings; but gave it for those who were laboring at the house of the Lord. She spun and wove and got the cloth dressed, and cut and made [it] up into garments, and gave them to those men who labored on the Temple; almost all the sisters in Kirtland labored in knitting, sewing, spinning, &c., for the purpose of forwarding the work of the Lord, while we went up to Missouri to endeavor to reinstate our brethren on their lands, from which they had been driven. Elder Rigdon when addressing the brethren upon the importance of building this house, spake to this effect, that we should use every effort to accomplish this building by the time appointed, and if we did, the Lord would accept it at our hands, and on it depends the salvation of the church and also of the world. — Looking at the sufferings and poverty of the church, he frequently used to go upon the walls of the building both by night and day and frequently wetting the walls with his tears, crying aloud to the Almighty to send means whereby we might accomplish the building. — After we returned from our journey to the west, the whole church united in this undertaking, and every man lent a helping hand. Those who had no teams went to work in the stone quarry and prepared the

stones for drawing to the house. President Joseph Smith jr. being our foreman in the quarry. The Presidency, High Priests, and Elders all alike assisting.—Those who had teams assisted in drawing the stone to the house. These all laboring one day in the week, brought as many stones to the house as supplied the masons through the whole week. We continued in this manner until the walls of the house were reared. The committee who were appointed by revelation to superintend the building of the house, were Hyrum Smith, Reynolds Cahoon, and Jared Carter.—These men used every exertion in their power to forward the work.

On the 22nd of December a Grammar school was opened in Kirtland, under the superintendence of Sidney Rigdon and William E. McLellin teachers,—and nearly all the elders and myself, and many of the sisters commenced going to school. Most of us continued about six weeks, when a meeting was called for the camp of Zion to be assembled, to receive what was called a Zion's blessing. After being assembled, the Presidency having duly organized the meeting, told us there were twelve men to be chosen, to be called the twelve apostles or travelling high council. See Book of Covenants sec. 43 paragraphs 5 and 6 as follows: "And now behold there are others who are called to declare my gospel, both unto Gentile and unto Jew; yea even twelve; and the twelve shall be my disciples, and they shall take upon them my name; and the twelve are they who shall desire to take upon them my name with full purpose of heart, they are called to go into all the world, to preach my gospel unto every creature; and they are they who are ordained of me to baptize in my name, according to that which is written. And now I speak unto the Twelve; Behold my grace is sufficient for you: you must walk uprightly before me and sin

not.—And behold you are they who are ordained of me to ordain priests and teachers to declare my gospel according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men: and I Jesus Christ your Lord and your God have spoken it. These words are not of men nor of man but of me; wherefore you shall testify they are of me and not of man; for it is my voice which speaketh them unto you: and by my power you can read them one to another, and save it were by my power you could not have them: wherefore you can testify that you have heard my voice and know my words.

Sec. 6. And now behold I give unto you Oliver Cowdery and also unto David Whitmer, that you shall search out the Twelve who shall have the desires, and their works, you shall know them: and when you have found them, you shall shew these things unto them. And you shall fall down and worship the Father in my name: and you must preach unto the world saying, you must repent and be baptized in the name of Jesus Christ: for all men must repent and be baptized in the name of Jesus Christ: for all men must repent and be baptized, and not only men, but women, and children who have arrived to the years of accountability.” Also Book of Covenants sec. 3. par 12. “The Twelve are a travelling presiding high council, to officiate in the name of the Lord, under the direction of the Presidency of the church agreeably to the institutions of heaven, to build up the church, and regulate all the affairs of the same in all nations; first unto the Gentiles and secondly unto the Jews.” This was the day appointed for choosing. Accordingly the Presidents mentioned in the revelation above, proceeded to call forth those whom the Lord had manifested by his spirit to them, that they might make known their desires. It was far from my

expectation of being one of the number, as heretofore I had known nothing about it, not having had the privilege of seeing the revelations, as they were not printed. I will now mention their names as they were first chosen: Lyman Johnson, Brigham Young, Heber C. Kimball, David W. Patten, Luke Johnson, William E. McLellin, Orson Hyde, William Smith, John F. Boynton, Orson Pratt, Thomas B. Marsh, and Parley P. Pratt. After having expressed our feelings on this occasion, we were severally called into the Stand, and there received our ordinations, under the hands of Oliver Cowdery, David Whitmer, and Martin Harris: These brethren ordained us to the apostleship, and predicted many things which should come to pass, that we should have power to heal the sick, cast out devils, raise the dead, give sight to the blind, have power to remove mountains, and all things should be subject to us through the name of Jesus Christ, and angels should minister unto us, and many more things too numerous to mention. After we had been thus ordained by these brethren, the first presidency laid their hands on us, and confirmed these blessings and ordination, and likewise predicted many things which should come to pass.—After being chosen there being but nine of us present, we assembled from time to time as opportunity would permit, and received such instruction as the Lord would bestow upon us, and truly he blessed us with his spirit, and inspired his prophet to speak for our edification. One evening when we were assembled to receive instruction, the revelation contained in the third section of the Book of Doctrine and Covenants, on Priesthood was given to Brother Joseph as he was instructing us, and we praised the Lord. Sunday morning April 5, 1835.—The Twelve had not all as yet been together for the last three mentioned were not present at the time of choosing, and

as the time drew near that we should travel to the east, we appointed this day to bear our testimony unto our brethren and friends. We were all assembled together with the exception of Brother Orson Pratt who had not yet been with us. — At this time while we were praying, and wishing for his arrival, while opening the meeting he entered the house, we rejoiced at his presence, and thanked the Lord for it. He was then ordained, and we proceeded to speak according to our ages; the eldest speaking first. This day Brother Thomas B. Marsh, B. Young, D. W. Patten, and myself spake. Sunday 12. Brothers O. Hyde, Wm. E. McLellin, Luke Johnson, and P. P. Pratt spake. Sunday 19. Brothers Wm. Smith, O. Pratt, J. F. Boynton, and Lyman Johnson spake — closing the testimony of the Twelve to the people in Kirtland for the present. Sunday 26. We received our charge from President Joseph. May 3. We bid our brethren farewell, and on the morning of the 4th we started leaving Kirtland at 2 o'clock and proceeded to Fairport, where we arrived precisely at 6 o'clock. A boat was there as had been predicted by Brother Joseph on which we embarked for Dunkirk, where we arrived the same day at 4 o'clock in the afternoon, distance 150 miles. We staid over night at Mr. Pemberton's inn.

C.  
*Journal Extract*

1838

**T***his journal is taken from the Times and Seasons (Nauvoo, Illinois), Vol. 2 (15 June 1841), 16: 443-44. The original of this extract appears to be lost. It refers to the Battle of Crooked River, Missouri, on 25 October 1838, which claimed the life of Apostle David W. Patten and others.*

It will not be expected that I should recapitulate the circumstances which then transpired, which were of an extraordinary character, as numbers have written on the subject: suffice it to say, that the Saints suffered privations, hunger, abuse, cold, famine, and many of them death. Yes, the blood of the Saints has stained the soil of Missouri, for which the King of Kings and Lord of Hosts will recompense upon her, the punishment of her crimes.

From about the 6th of August, until the 1st of November, it was a continual scene of agitation, and alarm, both by night and by day. The enemies of righteousness



were determined to overthrow the Saints, and regardless of all law, (which was trampled upon with impunity,) they made every preparation, and used every means in their power to accomplish their unhallowed designs.

The Saints, tenacious of their liberties, and sacred rights, resisted these unlawful designs, and with courage worthy of them, they guarded their families and their homes, from the aggressions of the mob, but not without the loss of several lives, among whom was my much esteemed and much lamented friend, Elder David W. Patten who fell a sacrifice to the fell spirit of persecution, and a martyr to the cause of truth. The circumstances of his death I will briefly relate.

It being ascertained that a mob had collected on Crooked river in the county of Caldwell, a company of sixty or seventy persons immediately volunteered from Far West to watch their movements and repel their attacks, and chose Elder Patten for their commander, they commenced their march about midnight, and came up to the mob very early next morning, and as soon as the brethren approached near to them, they were fired upon, when Capt. Patten received a shot, which proved fatal; the mob after firing, ran away. Several others of the brethren were wounded at the same time, some of whom afterwards died.

Immediately on receiving intelligence that Brother Patten was wounded, I hastened to see him. When I arrived he appeared to be in great pain, but was glad to see me. He was conveyed about four miles, to the house of Brother Winchester. During his removal his sufferings were so excruciating, that he frequently desired us to lay him down that he might die. But being desirous to get him out of the reach of the mob, and among friends, we prevailed upon him to let us convey him there.

He lived about an hour after his arrival, and was perfectly sensible and collected until he breathed his last. — Although he had medical assistance, yet his wound was such, that there was no hope entertained of his recovery; this he was perfectly aware of. In this situation, while the shades of time were lowering, and eternity to his view, he bore a strong testimony to the truth of the work of the Lord, and the religion he had espoused.

The principles of the gospel which were so precious to him before, were honorably maintained in nature's final hour, and afforded him that support and consolation at the time of his departure, which deprived death of its sting and its horror. Speaking of those who had fallen from their steadfastness, he exclaimed, "O that they were in my situation; for I feel I have kept the faith, I have finished my course, henceforth there is laid up for me a crown which the Lord, the righteous Judge shall give to me," &c.

Speaking to his beloved partner, who was present and who attended him in his dying moments, he said, "whatever you do else, O, do not deny the faith!" He all the while expressed a great desire to depart. I spoke to him and said, "Brother David, when you get home I want you to remember me." He immediately exclaimed "I will." At this time his sight was gone. We felt so very much attached to our beloved Brother, that we beseeched the Lord to spare his life and endeavored to exercise faith in the Lord for his recovery. Of this he was perfectly aware, and expressed a desire, that we should let him go, as his "desire was to be with Christ which was far better." A few minutes before he died he prayed as follows: "Father I ask thee, in the name of Jesus Christ, that thou wouldst release my spirit and receive it unto thyself:" and then said to those who surrounded his dying bed, "Brethren,

you have held me by your faith, but do give me up and let me go I beseech you." We then committed him to God, and he soon breathed his last, and slept in Jesus without a groan.

This was the end of one who was an honor to the church and a blessing to the Saints: and whose faith and virtues and diligence in the cause of truth will be long remembered by all who had the pleasure of his acquaintance, and his memory will be had in remembrance by the church of Christ from generation to generation.

It was indeed a painful circumstance to be deprived of the labors of this worthy servant of Christ, and cast a gloom upon the Saints: yet the glorious and sealing testimony which he bore of his acceptance with heaven, and the truth of the gospel, was a matter of joy and satisfaction not only to his immediate friends, but to the Saints at large.

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### About the Editor

Stanley B. Kimball is a great-great-grandson of Heber C. Kimball. He graduated from Columbia University with a Ph.D. in 1959 and is Professor of History at Southern Illinois University at Edwardsville, where he has taught for twenty-seven years. He is the author of four books and numerous articles of Mormon history, including *Heber C. Kimball: Mormon Patriarch and Pioneer* (Illinois University Press, 1981), which won a best book award from the Mormon History Association. He currently serves as historian of the Mormon Pioneer Trail Foundation. He and his wife, Violet, have four children.





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*The Diaries of*  
*Heber C. Kimball*

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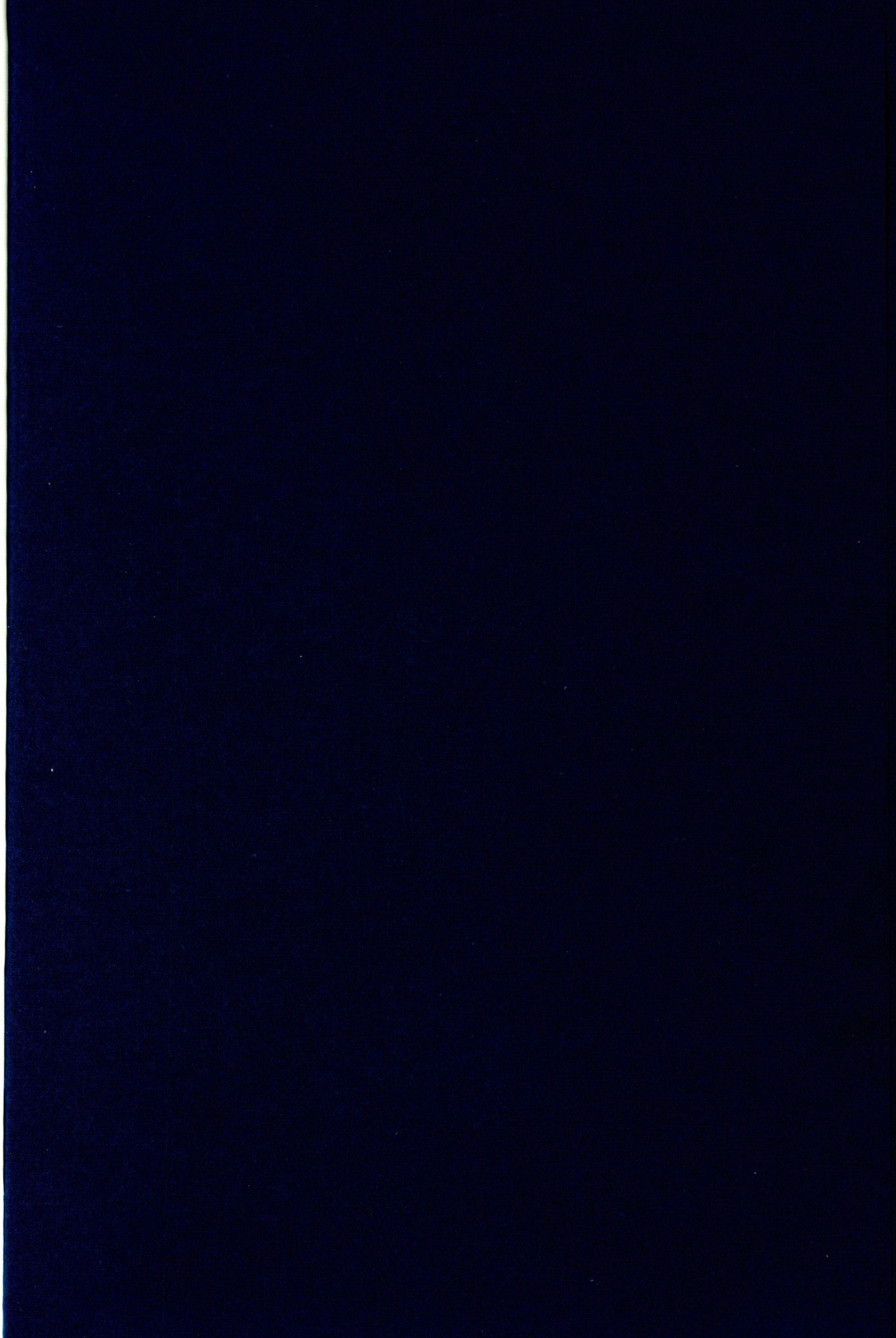
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